DOCUMENT RESUME

ED 274 487 RC 015 930

AUTHOR	Gass, Michael, Ed.; Buell, Larry, Ed.
TITLE	The Season of Ingenuity: Ethics in Experiential Education. Proceedings of the Annual Conference of the Association for Experiential Education (14th, Moodus, Connecticut, September 25-28, 1986).
INSTITUTION	Association for Experiential Education, Boulder, CO.
PUB DATE	Sep 86
NOTE	75p.
AVAILABLE FROM	Association for Experiential Education, Colorado University, Box 249, Boulder, CO 80309 ($8.00).
PUB TYPE	Collected Works - Conference Proceedings (021)
EDRS PRICE	MF01/PC03 Plus Postage.
DESCRIPTORS	Adventure Education; Camping; Counseling; Delinquent Rehabilitation; Disabilities; Educational Methods; *Environmental Education; *Ethics; *Experiential Learning; Family Programs; Females; *Leadership Responsibility; Outdoor Activities; *Outdoor Education; *Program Descriptions; Risk; Self Concept; Standards; Stress Management; Values; Youth
IDENTIFIERS	Santa Fe Mountain Center NM; Wilderness Education Programs

ABSTRACT

Ten papers were selected for inclusion in this proceedings based on each paper's ability to examine critical ethical issues within the field of experiential education and to challenge readers to analyze and justify the stances they support. John Miles examines user impact on wilderness areas and the responsibilities of educational uses of the wilderness. David Cockrell presents strategies for the experiential teaching of environmental ethics. Ed Raiola describes a model for communication and problem solving and shows how it can be used by outdoor leaders. Denise Mitten discusses women's attitudes towards stress and risk in relation to wilderness activities. Karla Henderson and Deborah Bialeschki highlight the benefits of women-only experiences in the outdoors. Richard Kimball summarizes the philosophy and programs of the Santa Fe Mountain Center (NM), which provides experiential therapy to troubled youth referred from corrections and psychiatric facilities. Robert Creal and Nancy Florio describe the development of the Family Wilderness Program and the ethical questions that were raised as part of the development. Homer Page and Marci Carpenter compare the compensation and transcendence perspectives on disability and argue in favor of transcendence. Other papers are "Education as if Nature Mattered: Heeding the Wilderness Within" by Michael Cohen and "Sexual Identity Crisis as a Contributing Cause of Juvenile Delinquency" by Howard Cohen. (JHZ)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED274487

AEE 14TH Annual Conference

OCT 1986
RECEIVED
ERIC/CRESS

PROCEEDINGS JOURNAL

Michael Gass & Larry Buell, Co-Editors

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☒ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality

- Points of view or opinions stated in this document do not necessarily represent official OERI position or policy

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
Michael Gass
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

The Season of Ingenuity:
Ethics In Experiential Education

September 25–28, 1986 Frank Davis Resort Moodus, Connecticut

RC015930

PREFACE

From its initial beginnings at Conferences in Boone, North Carolina and Kingston, Ontario, the Association for Experiential Education has always focused its attention on supporting and promoting the use of experience as the base for education. As the Association and we, its affiliated members and institutions, have grown, we have become more visible and effective in influencing society.

It is at such a time that it has become crucial for us to examine the decisions, practices, values and directions of our programs and the Association. It is also important to note that it is not enough to merely express those ethics, but it is just as important to justify our positions on the values we profess. Much of the validity of our ethical positions we believe in rests in the adequacy of the reasons we use to support and justify them.

It is with these ideas in mind that we as editors have compiled this Proceedings Journal for the 1986 AEE Conference at Moodus, Connecticut. Each article was selected on its ability to examine critical ethical issues within the field of experiential education and challenge readers to analyze and justify the stances they find themselves supporting.

We direct you as practitioners to examine the various positions and directions taken by the authors in order to enrich the investigation of your own values and beliefs on these topics. If we are to believe that our Association and programs develop positive changes within society, then we must be prepared to examine these changes in light of the conduct and problems of today's world.

Dr. Larry Buell
Dr. Michael Gass

PROCEEDINGS
OF
THE 1986 ASSOCIATION FOR EXPERIENTIAL EDUCATION NATIONAL CONFERENCE

September 25–28, 1986
Frank Davis Resort, Moodus Ct.

THEME:
ETHICS IN EXPERIENTIAL EDUCATION
Larry Buell and Michael Gass, Co-editors

Copyright ©1986 Association for Experiential Education
Printed in United States
All Rights Reserved

Association for Experiential Education, Box 249-CU, Boulder, CO 80309, (303) 492-1547.

TABLE OF CONTENTS

Association for Experiential Education 1986
Conference Proceedings

page

1. Teaching in the Wilderness: Ethical Issues and Moral Dilemmas, *by John C. Miles* 1

2. Teaching Environmental Ethics in Adventure Education, *by David Cockrell* 7

3. Education as if Nature Mattered: Heeding the Wilderness Within, *by Michael J. Cohen* 15

4. Outdoor Leadership and Counseling— A Trans-Theoretical Model for Communication and Problem Solving, *by Ed Raiola* 23

5. Stress Management and Wilderness Activities— Women's Experiential Education, *by Denise Mitten* 29

6. Outdoor Experiential Education (for Women Only), *by Karla Henderson & Deborah Bialeschki* 35

7. Experiential Therapy for Youths: The Adventure Model, *by Richard O. Kimball* 42

8. The Family Wilderness Program: A Description of the Project and its Ethical Concerns, *by Robert S. Creal & Nancy Florio* 47

9. Sexual Identity Crisis as a Contributing Cause of Juvenile Delinquency *by Howard Cohen* 56

10. Just Maybe, That Isn't What it Means to be Disabled: Two Perspectives On Professionalism, Values and Ethics, *by Homer Page & Marci Carpenter* 61

Co-Editors

DR. MICHAEL GASS. Michael Gass is the Coordinator of Outdoor Education in the Department of Physical Education at the University of New Hampshire. He received his Ph. D. in Experiential Education from the University Colorado. He is also Director of the Center for Research on Outdoor Education at UNH. His current research projects involve the uses and adaptations of adventure education for university student orientation, business executive training programs and behaviorally disturbed adolescents. Some of his recent publications in experiential education include "Programming the Transfer of Learning in Adventure Education" (Journal of Experiential Education, Fall, 1985) and "Student Orientation in Wilderness Settings" (Experiential Education and the Schools, 2nd edition, 1986).

DR. LARRY BUELL. Larry Buell is founder and director of the year-long competency-based Outdoor Leadership Program at Greenfield Community College in Massachusetts. He received his Master's Degree in outdoor Education from Pennsylvania State University and his doctorate from the University of Massachusetts. He is the director of the Comperency-Based Outdoor Leadership Project for the Institute for Environmental Awarness, Inc. where he serves as Executive Director. Larry is founder and publisher of Environmental Awareness Publications. He is a consultant to numerous schools and community agencies. He frequently provides workshops and addresses national conferences. He is author of The 24-hour Experience: An Outdoor Adventure Program and The Outdoor Leadership Handbook.

Acknowledgements

The co-editors of the proceedings wish to thank a number of people for their ongoing support and effort in making these proceedings a reality.

We are grateful to Outdoor Leadership Program student, Patricia Wespiser, for wordprocessing of the manuscripts and to her work assistants, Ann Fournier, Joan Wales, Shellie Cocking and Debbie Bourassa. To Joanne DeLisle in coordinating telephone calls and for her effort in preparing the camera-ready manuscripts. A special thanks to Sharon Brazeal for her fitting cover drawing.

A special thanks to all professionals who took the time and effort to submit manuscripts to the Proceedings Journal editors. Those manuscripts which were not selected for inclusion in this year's Journal are fine contributions to the field and should be included in other publications in the future. To those thirteen writers whose work was accepted we appreciate your keen perspective of the field, particularly as your topic related to "Ethics in Experiential Education". We also valued the openness with which you accepted our recommendations and the efficiency with which you prepared the final edited manuscript.

1. Teaching in the Wilderness: Ethical Issues and Moral Dilemmas.

by John C. Miles

Wilderness is used by many of us as a locus for our educational programs. It is the setting for our teaching and is a teacher itself (Miles, September 86.). Wilderness is essential to many of our programs, yet is a scarce resource that must be conserved and managed. Educational use of the wilderness resource has increased dramatically in the late 20th century, as has general recreational use. This growing demand for an increasingly scarce resource poses ethical challenges to us who depend upon wild country for teaching and learning. My purpose here is to review these challenges and to explore how they might be met.

How much wilderness is there in the United States today? An exact figure is difficult to calculate, for it depends on how we define wilderness. A National Wilderness Preservation System was established by ongress in 1964 and has been growing steadily since that year. As of January 1, 1985 this system contained 89,033,462 acres or 3.78% of the approximately 2.3 billion acres that comprise the United States land area (Sierra Club, January 1, 1985, P.2). Since this area has been legislatively allocated to wilderness status, we can count on it remaining wild for the forseeable future. In addition, there are 24 million acres of land under the jurisdiction of the Bureau of Land Management currently being studied for possible inclusion in the National Wilderness Preservation System. Some state land is managed as wilderness, such as the Adirondack Park in New York state. There is "de facto" wilderness, land that is wild but is not allocated for management for its wilderness values. There may be a total of as much as 130 million wilderness acres in the United States.

This seems a lot of wilderness, and it is (though only 6% of the total United States land area). The raw figures suggest that wilderness is not a scarce resource. Yet many observers suggest it is scarce and becoming rapidly more so. The total figure is misleading because so much wilderness is in Alaska and therefore beyond the reach of most educational and recreational users. There are 32.5 million acres of the National Wilderness Preservation System outside of Alaska, or 36.5% of the system. Further, wilderness in the "lower '48" lies mostly in the far west. The nine westernmost states include 25,857,869 designated wilderness acres, or 79.5% of the system in the contiguous states. By contrast, the eleven northeastern states contain 192, 683 acres, or .006% of the system. We could go on with these statistics, but the point is made that a key quality of wilderness scarcity is location of the resource in relation to demand. A consequence of this reality is that wilderness areas accessible to recreational and educational users are heavily used, sometimes to the detriment of the resource.

Similarly exact statistics on demand are more difficult to acquire. Demand is increasing in some wilderness areas more than others for the reason of accessibility just described. Use of an area is not uniform throughout either. Easily accessible, highly scenic areas that provide good climbing or fishing or abundant wildflowers are much more heavily used than other areas.

Studies of user impact on wilderness conclude that certain locales have suffered physical and ecological deterioration while the National Wilderness preservation System as a whole is in good condition (Stanley,1979,P. 191). Use of wilderness has increased dramatically in the past quarter century since the National Wilderness Preservation System was created. Will increases continue? Most demand projections suggest that a slow but steady increase in demand will continue while supply will most certainly decline. "De facto" wilderness, wild land not accorded some formal protection as wilderness, will disappear beneath the rising demand for other resources like minerals and timber. While no exact prediction of demand is possible, it seems safe to assume that user demand on our finite wilderness resource will continue to grow.

One more element of the situation should be reveiwed before we move to consideration of the ethical issues for wilderness educators in all of this. What are the current problems associated with use of wilderness? We can only offer an overview and recognize that research on wilderness is severely limited today by inadequate budgets so that knowledge of the condition of our wilderness is not definitive. As we noted earlier, problems in wilderness are generally localized and spotty. They are described as impact and are of two types: impacts on the quality of experience of the wilderness visitor, and ecological impacts. The former category includes congestion or crowding that reduces the experience of solitude desired by many wilderness visitors, and visual or esthetic impacts. Parallel trails across an alpine meadow or trees stripped of all lower branches by firewood gatherers may be limited biological impacts in terms of an entire wilderness area or wilderness preservation system, but they can reduce the wilderness experience of someone hoping to travel in a place where the marks of human presence are minimal or absent.

Ecological impacts include vegetation change or even elimination. We all know heavily used areas where vegetation has been eliminated or where only the hardiest plants survive. Tree seedlings cannot establish themselves in some areas. Soil erosion, compaction and even bog formation occurs in localized places. "Trail spread" is a common form of soil erosion, caused usually early in the wilderness travel season by our desire to avoid the mud of the established trail (so we walk, with our lug soles, parallel to it). In some wilderness locales there are growing difficulties with water pollution and damage to wildlife populations.

There seem to be fewer impact problem in wilderness administered by the National Park Service than in those of the United States Forest Service (Washburne and Cole, Febuary 1983, P.15). Differences in management philosophy account for this. The Park Service strives for use without impairment of the resourse. It tries to exert control before the damage occurs. The Forest Service, on the other hand, emphasizes freedom of choice, generally exercising restriction after a problem has appeared. The Park Service's approach does not eliminate problems of user impact, but it does seem to reduce them. Wilderness educators use the National Forest wilderness much more than National Park Wilderness, perhaps because of the less stringent approach to management of the Forest Service. Further, the Forest Service is not the regulatory presence that characterizes National Park Service managed areas. We have more freedom to run our programs in the National Forests. Do we as a user group support the Forest Service approach over that of the Park Service? Perhaps we go where we do because of necessity. The question is an important one, and provides a good transition into a review of some of the ethical issues raised by our use of wilderness for educational programing.

The basic ethical question here is "What is the obligation of the educational user of wilderness for the maintenance of the resource?" Do we who take groups into the wilderness have an obligation to see that the resource is not degraded by our use of it? Is our obligation greater than that of the recreational user? If so, how and why? The Program literature of many wilderness schools, such as Outward Bound and National Outdoor Leadership School, suggests that at least some of the educational user group feels that they do have an obligation to maintain the resource, both by responsible behavior in carrying out their instruction, and by educating their students to a certain ethics of wilderness use. We will explore the nature of our obligations through examination of several questions.

Is it right just to educate "in" the mountains and not "for" them?

An early form of outdoor education was defined as education "in" and "for" the outdoors. The more recent development in outdoor education often called adventure education, has sometimes proclaimed that the outdoors, the wilderness, is merely one of the vehicles for the achievement of educational objectives that have nothing to do with the outdoors as such. Joshua Miner of Outward Bound once said "We train through the mountains and not for them...Through this wilderness experience we try to give young men a glimpse of themselves (Miner, April 28,1964, P. 14)." A more responsible position might be that if we use a scarce resource like wilderness (Miner singled out mountains, but many programs use mountain wilderness), we must educate for the wilderness as well as in it. It is our obligation to make it clear to program participants that they inturn have obligations to care for the scarce resource they are using. A wilderness experience is a privilage, and those enjoying this privilage must know that it brings with it some obligations. They will not in many cases know this unless they are explicitly taught about these obligations and given assistance in knowing how they might meet them.

What then are the responsibilities of the participant that accompany the privilege of being in a wilderness place?

The responsibilities might be summarized as follows. (1) the user should go lightly upon the land, reducing his or her impact as much as possible; (2) the user should do what is feasible, within the constraints of the educational program, to actively improve the condition of the wilderness resource they are using. Minimum impact camping is essential but not the only obligation of the user. Participants in wilderness education programs should go beyond trying to minimize their impacts (despite their best efforts there will always be an impact) and work to reduce or eliminate problems caused by others. This might involve such work as litter control, trail maintenace, camfire scar removal and such. The point is that the educational user can and should mitigate his or her inevitable impact by reducing the degradation of the resource caused by others. The net loss in resource quality should be zero, and ideally a gain should be achieved. Assuming that most wilderness program participants are novice wilderness travelers, this requires that program leaders instruct learners in what they can and ought to do. This instruction is an obligation of the leaders.

Is educational programming with groups in the National Wilderness Preservation System appropriate to the purposes for which the system was established?

The United States Congress established the system in 1964 "for the use and enjoyment of the American people in such a manner as will leave them [the wilderness areas] unimpaired for future use and enjoyment as wilderness, and so as to provide for the protection of these areas, the preservation of their wilderness character, and for the gathering and dissemination of information regarding their use and enjoyment as wilderness." In Section 4b of the Act there is the statement that "wilderness areas shall be devoted to the public purposes of recreational, scenic, scientific, educational, conservation and historical use." The Act makes clear that educational activity is indeed appropriate.

But how about programming with groups? There is no mention of groups as such in the legislation, but wilderness is defined in part as a place where there are "outstanding opportunities for solitude or a primitive and unconfined type of recreation." Wilderness managers have decreed that group use of wilderness is not inappropriate, but that group size must be limited. The limit on group size is usually twelve. The aim of the limit is to reduce social and biological impact. A dilemma for many wilderness education programs is that limiting group size increases the cost of the program for each participant. The larger the group, the lower the unit cost and thus the lower the fee that must be charged. The economics of this situation is a great temptation to program managers trying to make a profit or to break even the moral issue here is whether there is ever justification for breaking the rules established by the managers. It is not uncommon to bend the rules and justify the action by arguing that it is only a minor bend, that the rules are unreasonable, or that the benefit to the participants is worth the cost to the environment. Recently in Wyoming's Bridger Wilderness we encountered a party from one of the programs that strongly advocates caring for wilderness. Seventeen people were camped near us. The party limit posted at the trailhead was twelve. Inquiring as to why the group exceeded the limit, I was told that they were not one group. Yet next morning all seventeen went together to practice using ice axes, and they left in a long line to continue their travels. Undoubtedly the leaders felt justified in their actions, but the large group intruded on other people seeking wilderness solitude, and their concentrated lug soles left trails in the alpines meadows. Is there ever justification for such defiance of accepted wilderness behavior?

Wilderness education programs provide a unique environmental learning opportunity. Do we as wilderness educators have an obligation to take advantage of the opportunity?

The primary educational objectives of many wilderness education programs focus upon personal growth. The wilderness setting contributes to such growth by adding to the stress and challenge of activities engaged in there. Wild places often offer great potential for learning about the environment, but this potential is not realized because such learning is either not a program objective or is of low priority. Yet, in a world where nature is increasingly besieged by an arrogant, powerful and often ignorant human population, might there not be an obligation to use the "teachable moment" that a wilderness experience provides for lessons about the environment?

What might the lessons be? In the face of "vast and titanic" nature, as Thoreau called it, a person can encounter humility and his or her sense of wonder. Removed for a moment from the illusion of control over nature that life on the modern world instills, the learner encounters nature in a different way than normally and is helped to understand how humans are nature. From this may come a new appreciation of how caring for nature is caring for self. For a brief moment the learner can practice connectedness with nature by means of a sharpened awareness and come away with an understanding of what enlightened self-interest may be in terms of the human community's relation to nature.

There are various ways that environmental education can be achieved without sacrificing the other objectives of a program. Instructors familiar with environmental thought and the rudiments of an area's natural history can facilitate an environmental education of significance. They can enhance the learner's awareness of the environment around them and open them to realities of nature formerly beyond their experience.

Some may argue that we cannot do everything in a brief wilderness education experience, and that is true. Still, are we being responsible if we address only the personal growth needs of our clients and not the needs of the environment in which they live?

If and when we take advantage of the oppotunities for environmental learning, we must not indoctrinate. How can we responsibly deal with moral questions in our programs?

Often when we teach about the environment in any way other than simply conveying information about it, we deal with values. When we contend that wilderness is a good, we make a value judgement. When we inquire into questions about the human place in nature, we deal with "ought" as well as "is". Throughout our efforts to help our clients grapple with such problems as who they are and what they are trying to do in the world, we need to carefully distinguish between the process of asking questions about values and the end of choosing them. We need to remember that the process of choosing a position, of making a commitment or asserting a value, is a personal one.

This is a touchy business. We wilderness educators are usually true believers in the spiritual values of wilderness. We are in the business often because of this belief. We cannot be dispassionate, value free educators. Yet we must be careful not to preach and indoctrinate. We can lead by example and testify to our personal belief in wilderness values and the intrinsic worth of nature. But we must admit that there are other positions on these value continuums and must not force our positions upon our clients. We must admit that there is a range of moral choice available, and assist anyone in exploring that range if they wish to do so. When they come to a position different than ours, we must accept their right to that stance.

Wilderness as a land use is itself a moral concept. Our society has decided that solitude, "primitive recreation, landscapes relatively unchanged by human enterprise, are to be valued. We can use this choice we have made to teach valuable lessons, but we must do so with great care and respect.

The work we do in wilderness edcucation is of great benefit to many people. We must contunue to do it. Yet as we travel in our relative solitude we must not forget that there are more than five billion other humans on Earth. We must ponder our privileges and the obligations that go with them. Rachel Carson once stated the challenge:

"But the stream of time moves forward and mankind moves with it. Your generation must come to terms with the environment. Your generation must face realities instead of taking refuge in ignorance and evasion of truth. Yours is a grave and a sobering responsibility, but it is also a shining opportunity. You go out into a world where mankind is challenged, as it has never been challenged before, to prove its maturity and its mastery - not of nature, but of itself. Therein lies our hope and our destiny."

NOTES

1. See John C. Miles, "Wilderness As Learning Place", forthcoming in The Journal of Environmental Education.

2. Statistics on wilderness are from Sierra Club, "National Wilderness Preservation System" (San Francisco, January 1, 1985). p. 2.

3. John Stanley, "Sierra Club Wilderness Impact Study: Conclusions and Specific Findings," in Ruth Ittner, et. al., eds., Recreational Impact on Wildlands. (USDA, Forest Service, Pacific Northwest Region, No. R-6-001-1979, 1979), p. 191.

4. Randall F. Washburne and David N. Cole, "Problems and Practices in Wilderness Management: A Survey of Managers," (Ogden, Utah: USDA, Forest Service, Intermountain Forest and Range Experiment Station, Research Paper INT-304, February 1983), p. 15

5. Joshua L. Miner, "Is Our Youth Going Soft?" Princeton Alumni Weekly, LXIV (April 28, 1964), p. 14

6. Rachel Carson, "Of Man and the Stream of Time", Scripps College Bulletin (July 1962). Quoted in Carol B. Gartner, Rachel Carson (New York: Fredrick Ungar Publishing Co., 1983), p. 121.

JOHN C. MILES. John is Dean of Huxley College of Environmental studies, Western Washington University where he also teaches courses in outdoor and environmental education. With degrees in anthropology, recreation and park management, and education, his principle research interests are in wilderness education and management, outdoor leadership, and the history of public land management, especially as it relates to outdoor recreation. As an administrator in higher education he is trying to facilitate increased use of experiential learning in higher education programs. Huxley College is highly experiential in its approaches to teaching and learning, but more can be done. Currently John is composing a book on wilderness topics and researching a history of the North Cascade region. His last book was Koma Kulshan: The Story of Mount Baker (Mountaineers, Seattle, 1984). Mountaineering, telemark skiing and canoe racing take up the spare time.

2. Teaching Environmental Ethics in Adventure Education.

by David Cockrell

Introduction

Noted social theorist, Kenneth Boulding apparently scratched out the following cryptic poem during the discussion session of a 1955 conference (Thomas, 1956):

A CONSERVATIONIST'S LAMENT

Man's potential is quite terrific,
you can't go back to the Neolithic.
The cream is there for us to skim it,
Knowledge is power, and the sky's the limit.
Every mouth has hands to feed it.
Food is found when people need it.
All we need is found in granite
Once we have the men to plan it.
Yeast and algae give us meat,
Soil is almost obsolete.
Man can grow to pastures greener
Till all the earth is Pasadena.

Moral: Man's a nuisance, Man's a crackpot.
But only man can hit the jackpot.

THE TECHNOLOGIST'S REPLY

The world is finite, resources are scarce.
Things are bad and will be worse.
Coal is burned and gas exploded.
Forests cut and soils eroded.
Wells are dry and airs polluted,
Dust is blowing, trees uprooted.
Oil is going, ore's depleted,
Drains receive what is excreted.
Land is sinking, seas are rising,
Man is far too enterprising.
Fire will rage with man to fan it,
Soon we'll have a plundered planet.
People breed like fertile rabbits,
People have disgusting habits.

Moral: The evolutionary plan went astray by evolving man.

Clearly, both sides of the environmental debate have intensified even further since 1955. Should we in experiential education address ourselves to such fundamental ethical dilemmas? Do we have an obligation, or even a right, to attempt to teach environmental ethics? How should we go about it? This paper addresses both sides of the question, "Should we?". The discussion is focused somewhat on outdoor adventure education conducted in wild lands and on wild rivers, and the conclusion is drawn that environmental ethics are an important and integral part of outdoor adventure education. Some theory is then presented concerning ethics and their formulation. Finally, tactics are summarized for building environmental ethics through adventure-based learning.

In a recent thought-provoking paper, Simpson (1985) argued that outdoor educators are not prepared to teach environmental ethics, and that short-term wilderness experiences are ill-conceived vehicles for the nurturing of environmental values. His argument rests on three points. First, Simpson points out that program administrators seldom emphasize environmental ethics or natural sciences training in employment criteria for instructors. Instructors themselves are often less interested and knowledgeable about the environment than about the activities they are leading or the other affective change objectives of the program. Second, Simpson argues that short programs don't work. He reports generalized evidence that such programs may not change long-standing environmental values. It is also true that, well designed, short-term environmental education programs in the 1970's encountered similar difficulties (Kostka, 1976; Bennett, 1974). Finally, Simpson suggests that exposure to wilderness may lead to approval of wilderness preservation but that there may be little transference to other environmental values. In fact, if the wilderness is ultimately seen as "scared space" (Graber, 1976), attitudes toward other lands may become more negative. According to Simpson, the outdoor educator who really cares about environmental ethics will stay home and teach stewardship of the cities and suburbs.

There is perhaps a confounding of descriptive and normative issues in these arguments. In my experience, Simpson's description of the programs and staff actually conducting adventure program is largely correct. Leaders rarely have adequate training in ecology or a well-developed environmental commitment. Our field clearly has a history of placing too much faith in the efficacy of short-term intensive programs for making permanent changes in clients' lives. Also, the transference of lessons from the wilderness setting to clients' everyday lives has indeed been a major professional problem.

I think that there are several reasons, however, why experiential educators should embrace the teaching of environmental ethics as a primary professional concern. First, a deep sense of personal responsibility for maintaining environmental quality is an integral part of the psychological health we most often espouse as a program objective. The program participant with a robust self concept, an internal locus of control, and a sense of personal self-worth and freedom should quickly become aware of his need to maintain his habitat and his natural community, planet earth. Breeding (1985) called such people "survivors". A sense of interconnectedness is the essence of being a survivor, a deep understanding of membership in a social and ecological community which may go a long way in reducing our societal threats of nuclear war and ecological disaster. The "survivor" image strongly echos Kurt Hahn's special emphasis on personal and social responsibility, and compassion (Nolds, 1984). Environmental ethics are a natural component of the philosophy and tradition of experiential education.

Beyond this, our profession has a direct proprietary concern for protection of environmental quality. Many of our most valuable program outcomes depend upon the perception of risk , challenge and individual responsibility in wild places. If we do not take it upon ourselves to cultivate a constituency which supports the preservation of wild lands, we have no right to bemoan their loss.

If we accept, then, that environmental ethics are an important part of the psychological and social health we promote, and that continuance of our work depends upon the continued preservation of quality environments, we might then ask who could be in a better position to teach environmental ethics than experiential educators. Our expertise in use of this experiential method is unique and maturing rapidly; our capacities for program design have now transcended the traditional short-term "trip", and our compentencies now include such tools as the conscious use of metaphor, complex long term follow-up procedures, and methods of processing experiences to maximize transference and generalization. Moreover, who else works so closely with people in the "baseline ecosystems" which exemplify ecological health (Leopold, 1966)? We are in a strategic position to teach the lessons necessary to develop an environmental ethic.

Finally, perhaps we should look beyond our professional concerns in developing educational priorities. We all must face the sobering prospects of changes in global ecosystems from the greenhouse effect, increasing global desertification, alarming increases in the rate of species extinctions, acid precipitation, soil erosion, and ground water pollution and depletion. As citizens of the planet, we must do what we can to reverse or slow down these trends.

Theory

If we accept that outdoor adventure educators should try to teach environmental ethics, we must next examine the structure of an environmental ethic and the ways in which one might be developed. Leopold's (1966) discussion of the land ethic in Sand Country Almanac remains a vigorous definitional statement today. For Leopold, and ethic was a voluntary restriction on individual freedoms agreed upon by members of a society for the good of the community. The land ethic broadens the notion of community to include the land and other life forms. The land ethic proclaims that "a thing is right when it tends to preserve the integrity, stability and beauty of the biotic community. It is wrong when it tends to do otherwise" (Leopold, 1966, p.222).

Social psychologists treat ethics as socially derived psychological states or orientations similar to broad, fundamental values. In a recent, comprehensive effort to understand the processes of instilling an environmental ethic, Gray (1985, p.193) discusses the environmental ethic by saying:

> "If the ethic has a strong objective and cognitive basis as well as substantial drive strength issuing out of affective processes, and if all this is deeply internalized, the prospects of solving the social aspect of environmental problems will be bright indeed."

Gray (1985) proposed that environmental educators interested in developing environmental values and ethics look to the works of Rokeach (e.g. 1973) for theoretical guidance. While a full exposition of their social psychological theories is beyond the scope of this paper, several important concepts can be summarized briefly. Rokeach (1973) has developed a theory that people live and act in the world according to a ten-level hierarchically organized belief system. The ten levels are a continuum from most central to the person to least. The three most central levels of beliefs are cognitions about the self (e.g. self-efficacy, self-esteem), terminal values (e.g. freedom, equality, a world of beauty), and instrumental values (e.g. being clean, forgiving or responsible). Rokeach(1971) produced long-term changes in behavior patterns through broad influence attempts directed at self-cognitions and terminal values. These have been more successful than influence efforts focused on specific behaviors, beliefs or attitudes.

A substantial research literature exists examining various informational, as well as behavioral, techniques to change specific ecological attitudes and behaviors. Popular topics have been urban air pollution and personal leaf burning practices, home energy conservation, recycling, birth control, littering, transportation conservation, nuclear power support (Gray, 1985, chap. 6), and back country conservation practices (Bradley, 1979). While such efforts may be significant in solving acute ecological crises like unacceptable impact levels in a particular national forest wilderness, they are limited in their effectiveness. The short informational programs tend not to produce lasting attitude change. Behavior changes caused by behavior modification efforts tend to revert back when reinforcement contingencies are removed, or costly contingency maintenance programs must be maintained. And, there is little evidence that the pro-ecology orientation transfers from the target behavior to others (Gray, 1985, pp.187-8). This last observation is particularly relevant for outdoor educators who tend to equate environmental ethics with backcountry conservation practices.

Following Rokeach, Gray (1985) suggested that specific informational programs and behavior modification tactics must be supplemented if deep values and ethics are to be cultivated. Informational strategies should be designed to address self-cognitions, terminal values, and higher level cognitive processes. Behavioral strategies might include shared coping and "direct nature" experiences.

Strategies

Armed now with commitment and theory we turn finally to some more specific strategies for teaching environmental ethics experientially. Perhaps Gray's (1985) "direct nature" experience is a good beginning point, as its components are quite familiar to mainstream outdoor adventure educators, but the strategy was generated by a psychologist/environmentalist. The basic idea is that the repulsion and deep fear that many people feel for raw nature can be manipulated experientially. The outdoor trip designed to cultivate appreciation should be characterized by seven conditions (Gray, 1985, p.236):

1. Readiness for the experience must be cultivated beforehand through provision of information and the building of expectations;
2. Duration and Pace must be long and slow to permit depth and breadth of involvement;
3. Varied Exposure to weather, times of day, elements of the environment and even seasons is important;
4. Pleasant associations must be engineered with good food, enjoyable interactions and activities;
5. Proper gear
6. Physical conditioning
7. An interpreter and model who can open up whole new worlds of awareness with a minimum amount of interpretation.

Three processes of growth are hypothesized to develop from a well-programmed experience. First, there should be growth in cognitive and affective complexity. Awareness of the diversity of plants, animals and their environments can be augmented through discussion of their interdependence in communities and their adaptations for survival. Likes and dislikes for elements of the environment will also emerge and amplify simultaneously. Secondly, classical conditioning will occur. If the experience is engineered to be pleasant, positive associations should pair good feelings with experiences and environments perhaps previously feared. Finally, the psychological principle of stimulus generalization suggests that people respond to new stimuli in a manner similar to familiar stimuli if the new stimulus has the same or very similar essential characteristics. The degree of generalization of a positive outdoor trip is still, however, an open question.

Stimulus generalization is a key outcome from the direct nature experience and is quite similar to the educational concept of transference of learning. A well-planned, pleasant outdoor trip may not, by itself, be enough for effective transference of an environmental ethic. Gass (1985) described three types of transference that can occur in outdoor adventure education: specific, non-specific, and metaphoric. In specific transfer, specific skills and knowledge learned in a program become useful in a subsequent situation. In non-specific transfer, the learner generalizes basic principles from one learning situation to another. In metaphoric transfer, principles are also generalized to a subsequent situation. The principles being transferred, however, are not equivalent, but rather analogous or metaphorical to those learned in the initial experience.

For example, participants in many longer outdoor programs learn the principles of ethical disposal of wastes: urine and feces, liquid and solid food waste, fish viscera, and dirty or soapy wash water. Techniques espoused typically strive to minimize visibility to other backcountry users, ensure rapid decomposition, and minimize effects on other life forms. If a specific transference is successful, the program participant will continue to use these practices on subsequent trips to similar environments, and this is valuable. If a non-specific transference occurs, the participant may seek other ways to minimize his personal impact on other life forms, perhaps in a variety of environments. This is a more value-laden change, and perhaps more profound. If a metaphoric transfer occurs, the participant may come to see the unified collection of minimum impact camping practices as symbolic of a lifestyle to be actualized every day. Thus, the influence might extend to personal recycling and sewage disposal decisions, automobile use, or even voting patterns. This level of transference can begin to build an environmental ethic.

A number of environmental educators have embraced environmental values education (EVE) techniques as a strategy for producing deep, long-term changes in environmental ethics. These are also adaptable to the outdoor adventure setting, as a component of debriefing concrete actions the group must agree on relative the backcountry environment. Through EVE, students should: 1) evaluate certain actions taken relative to the environment as either desirable or undesirable: 2) make rational decisions in resolving and alleviating environmental issues; and 3) function as members of a group in reaching a consensus on moral environmental behavior and practice (Knapp, 1983). Caduto (1983) and Harshman (1979) discuss values clarification, values analysis, and moral development or value change as three distinct steps in the EVE process.

There is often a kind of philosophical uneasiness among experiential educators to engage in a didactic transfer of knowledge from teacher to learner as a valid educational strategy. While it would be foolish to think an environmental ethic (or any ethic) could be force-fed through lectures, the provision of directly relevant information not readily accessible through an immediate experience can have a place in building an environmental ethic. "Classes" in basic ecology, natural history or resource planning, when timed appropriately, can play an important role in the development of realistic beliefs and complex value systems.

Borden's (1985) work characterizing the personality dimensions of ecologically committed persons has pointed to peak experiences as powerful catalysts in the development of an environmental ethic. Among highly ecologically concerned persons, the energy source seems to be from within. Pleasure is derived from experiencing nature as it is and expressing abilities through demanding but intrinsically motivated activities. Borden reports that the values shift sometimes comes as a "catastrophic" realization with feelings of being renewed or being "at one with" the environment. Such peak experiences are often goals of outdoor adventure education. When they occur, their potential for energizing profound changes in environmental values should not be overlooked. Careful and thorough processing and transference are critical.

Gass (1985) summarized ten strategies for enhancing transference, most of which are applicable to the issue of building environmental ethics. Perhaps most important is that the conditions for transference must be designed through tight learning objectives, just as with any educational endeavor. Itineraries, sites and logistics should be selected partially to facilitate the transfer of environmental values. Participants should be provided with opportunities to practice the transfer while still in the program. Means for internalization of learning must be provided through verbalization during debriefings, journals, reflection during solos, etc. Focused, well-facilitated processing of issues and lessons should occur, which means that instructors should personally understand how specific conservation practices in programs can serve as metaphors for principles applicable back home. Finally, follow-up experiences specific to environmental ethics should be considered--for example, wild river clean-up trips, service projects in national forests, or newsletters with environmental issue reports or new backcountry conservation information.

Conclusions

There have indeed been some major shortcomings in the efforts of adventure educators to teach environmental ethics. The importance of the work and our strategic position for accomplishing it suggest, however, that we must not despair of the challenge. We can look to social psychology and environmental education for the theoretical underpinnings in our efforts, and many of the strategies already practiced in experiential education to maximize transference of learning are quite applicable to building environmental ethics.

An environmental ethic is a deep philosophical commitment to preserve the integrity, stability and beauty of the biotic community. As such, it is entirely consistent with other major values often espoused in experiential education: Holism, wellness, simplicity, freedom, and interdependence. It is only natural that this subject matter becomes a staple curriculum element in outdoor adventure education.

References

Bennett, D.B. (1974). Evaluating Environmental Education Programs. In J.A. Swan & W. B. Stapp (Eds.). Environmental Education: Strategies Toward a More Viable Future. New York: Wiley.

Borden, R.J. (1985). Personality and ecological concern. In D. B. Gray (Ed.). Ecological Beliefs and Behaviors. Westport, CT: Greenwood Press.

Bradley, J. (1979). Reducing backcountry impacts through the human approach. In R.L. Ittner (Ed.). Recreational Impacts on Wild Lands Conference Proceedings. Seattle: U.S.D.A. Forest Service Pacific Northwest Forest Experiment Station.

Breeding, J. (1985). Hope for the people and the planet: Truly powerful survivors. Journal of Experiential Education, 8(3), 29-33.

Caduto, M. (1983). A review of environmental values education. Journal of Environmental Education, 14(3), 13-21.

Fishbein, M. and Ajzen, I. (1975). Belief, Attitude, Intentions and Behavior: An Introduction to Theory and Research. Reading, MA: Addison-Wesley.

Gass, M.A. (1985). Programming the transfer of learning in adventure education. Journal of Experiential Education, 8(3), 18-24.

Graber, L.H. (1976). Wilderness as Sacred space. Washington, D.C.: Association of American Geographers.

Gray, D.B. (1985). Ecological Beliefs and Behaviors. Westport, CT.: Greenwood Press.

Harshman, R. (1979). Value education processes for an environmental education program. Journal of Environmental Education, 10,30-34.

Knapp, C.E. (1983). A curriculum model for environmental values education. Journal of Environmental Education,14(3), 30-34.

Kostka, M.D. (1976). Nature center program impact. Journal of Environmental Education, 8, 52-64.

Leopold, A. (1966). A Sand County Almanac, with other essays from Round River. New York: Oxford University Press.

Nolds, J. (1984). Excerpts from the first Kurt Hahn address. Journal of Experiential Education,7,(3), 40-42.

Rokeach, M. (1971). Long-range experimental modification of values, attitudes, and behavior. American Psychologist,26, 453-459.

Rokeach, M. (1973). The nature of Human Values. New York: Free Press.

Simpson, S. (1985). Short-term wilderness experiences and environmental ethics. Journal of Experiential Education,8,(3), 25-28.

Thomas, W.L. (Ed.). (1956). Man's role in changing the face of the earth. Chicago: University of Chicago Press, pp. 1087-88.

DAVID COCKRELL. David Cockrell is professor at Adventure Education in the Division of Physical Education and Recreation at Virginia Polytechnic Institute and State University, Blacksburg, VA. David is active in the Virginia Council of Adventure Educators and chairs the Association of Experiential Education Higher Education Special Interest group. He has a wide range of experience and training in leading and instructing high adventure activities with a variety of populations. David has a special interest in outdoor leadership competencies as presented in modern higher education institutions.

3. Education as if Nature Mattered: Heeding the Wilderness Within.

by Michael J. Cohen

"The foundation for all ethical systems must be a reverence for life."
Albert Schweitzer

"Oh beautiful Earth, alive, aglow." Harriet C. Childs

Its silver body delicately silhouetted against a dark Newfoundland forest, the antlered caribou stares at a visiting outdoor education group. Its curiosity emanates from some ancient instinct to survive. The seeking eyes evoke an unfamiliar emotion in the students. Perhaps the feeling is a signal from their inherited internal wildness lying buried under their acculturation into 20th century America. The caribou circles around to a point downwind, where their scents identify them to him. Then, for reasons unknown, he leads them to a grazing female and her calf.

For five action-packed mid-October days the students and quides backpack, canoe and portage into as wild a virgin area that exists anywhere in eastern North America. Their rare encounter with the caribou epitomizes their purpose: to understand the importance of nature in its natural surroundings and within themselves. They are an autonomous section of the National Audubon Society Expedition Institute, a program and living earth curriculum founded in 1959 by their director Dr. Michael Cohen. Their campus is the face of North America, their teacher the life experience itself. For the past 17 years, Dr. Cohen has camped out, sleeping on the ground at night, sometimes in tents, often under brilliant fall and winter stars. In this wilderness of Newfoundland's Annieopaquotch Mountains he and these young people are in school.

From real-life encounters they learn the traditional subjects disclosed by their back-country visits. They learn experientially from their actions, senses and feelings, from the people they meet, the places they travel to, books in libraries all across the country, their classmates' and guides' reactions to them, their knowledge from previous years and from the sensations of nature. Far from a collection of unrelated academic subjects, this expedition community organizes its encounters to cover most subjects, find new values in living and learning, and explore the immense land and diverse people that make up this place we call America.3

One typical lesson takes place while a student is by himself on a short solo in Newfoundland's Gros Morne National Park. Plagued by everyday problems and expectations that fill his mind, he sits alone high on rock face overlooking the grandeur of Western Brook Fjord. As he admires the spectacular array of woodlands, cliffs and lakes, the distractions of daily life fade.

Soon a gentle breeze alerts him that he ignores the air. He looks through it, not at it. He overlooks that nature's art includes the atmosphere. In retribution he attempts to sense this. Closing his eyes, he listens to himself breathe, savoring each life preserving exchange between himself and the planet. This conscious connection with the natural world relaxes him. It helps him catch up with himself. For the moment, nature's forces erase the tensions arising from his memory's expectations and conflicts with the present.

After a while, for a reason unknown, he purposely stops breathing. (Does the planet signal him to do this?) Gradually he feels a new tension build. He feels his body cry for air. Finally, his earth-inherited survival feelings demand that he breath again. He does. The release of tension feels wonderful. It helps him sense great truths. It affirms that the planet communicates intimately through some level of tension producing and tension releasing sensations (T-R). It no doubt has done so since its beginnings. Without words or numbers, the earth conveys information. It tells him to share himself with it by breathing. Later he learns that "spirit" and "psyche" derive from "respirate" -- to breathe. (5; p. 1-21)

Dr. Cohen says he likes relating. He decided that because he is conceived from the planet in some measure his desire for the rewards of T-R relationships must also exist in atomic and planetary orbits, in the seasons, organisms and life systems like mountains, clouds and tides.8 He and others suggest that nature is the product of each entity's desire to share, preserve and regenerate itself through self-organized T-R relationships. This desire undoubtedly creates a knowledgeable global consciousness; a unifying loving communion that coordinates the natural world's survival. (5: p.78-2) It's what makes an injured finger or landscape heal itself without people's direction. (5; p. 67-3) And because in the global collaborative all entites relate, waste products and garbage don't exist. The garbageman and the banker are one.

* * * * * * * * * * * *

A spectacle of cliffs and color mark where Bright Angel Creek joins the Colorado River in the bowels of grand Canyon National Park, 4000 feet below the rim. Here multibillion year old granite-veined schists portray the birth and changes of ancient landscapes. And here in 1967, a scorching day, a thunderstorm, and a bag of potato chips sowed in Cohen the idea that Planet Earth is a living organism.

The storm washed the steep canyon walls with flowing red clay mud. Colorado River's inner gorge looked like waterfalls of blood spilling into the river artery. Eating potato chips (in order to regain salt lost through sweating on the 110 degree hike into the canyon), he watched the storm's drama in awe from the shelter. He felt the inner canyon quickly cool, as his sweat-cooled skin had felt on his hike into the blazing canyon hours before. At that moment, Planet Earth touched him in a new way. For the first time he sensed he was witnessing the metabolism of a living being, not just mechanics of geology and weather systems.

Cohen's classroom, wild America, for an instant had cracked a long established wall in his mind. Against all his upbringing it set him thinking of the planet as a living organism instead of a resource or machine-like spaceship. That spark of thought was but a small feather of insight floating on an immense ocean of highly trained Newtonian outlooks. But like colored sunglasses, the feather created a new perspective. Soon his curiosity asked what the bible asks: if the river's salts and sediments continually run into the sea, (doubling its salt content every 90 million years) why is the sea not salty? Similarly, how did his body know to regulate its salt content from his potato chip intake? Walter B. Cannon had written about "homeostasis" in his Physiology 101 book, The Wisdom of the Body. Was there a homeostatic wisdom of the planet sustaining proper atmospheric, temperature and light conditions for life's existence?

Now the thunderstorm's cooling effect coaxed Cohen to ask, "Why do neither I nor the planet become too hot or too cold for life to continue? Was it for self-preservation that the Earth cooled itself as my sweat had cooled me? Was Planet Earth alive like me?"

The earth a living organism: that tinge of thought became a stubborn unspoken question. Like an ember fanned by the wilderness wind, it grew stronger over the following decades of camping outdoors year round. In time Cohen discovered that biologically the planet and he function identically. He says, "If I'm alive, it's alive".

Unaware of the thoughts and findings of others, by 1981 Cohen interpreted ecosystems and created curriculums and courses as if planet earth lived. The interpretation precipitates phenomenal holistic growth in experiential education students due to planet-person congruency, wherein people's biology and the planet's life are one in the same. (Although admittedly, it's difficult to see how the planet scratches when it itches.)

A Student's creative essay describes the living planet:

"Yesterday I day dreamed that I was wilderness. I was alive. I grew bigger and bigger until I became the whole Earth. I felt I was the planet; I felt just like myself except I couldn't talk words. But I could feel. And if I felt too hot I'd cool myself by enlarging cloud cover and oceans, or create storms, move my glaciers or remove some of my atmospheric CO2 blanket. If the air felt stuffy I'd swallow carbon and release fresh oxygen. If my oceans got too salty I'd remove the salt by moving continents to form warm, shallow settling and evaporating seas. If I was hungry or thirsty I'd eat sunshine or think up a storm. I felt like E.T., and had his powers. It felt strong and right. I felt proud for inventing organs that recycle my excrements into healthy food and water. I enjoyed being a fertilized growing egg of the universe and good about all aspects of my survival. I was never bad, wrong or negative. I was an action. I felt important and secure because I survived even when I slept; and the global life community insisted that I breathe even if I choose not to. I congratulated myself for creating and maintaining life without using words, numbers or money. I felt in control and peaceful

Cohen says "If I treat the earth as if it was dead, it looks and acts dead. But when I treat it as if it lives, it acts alive." Thus, a wetland can become a parking lot or remain a nurturing cradle of life.

During the last decade, through the Gaia Hypothesis, many scientists confirm Cohen's notions that, like a living organism, the planet produces and regulates its environment to maintain life. The proceedings of his 1985 Audubon conference IS THE EARTH A LIVING ORGANISM? further affirm the planet's life qualities.

In summary: extended living and learning in natural and sub-cultural settings teaches Cohen that Like himself our planet is a pulsating and sentient living organism. The earth is a giant warm-blooded cell, a collective ongoing statement of each wild entity's desire to share relationships that organize, preserve and regenerate themselves.

* * * * * * * * * * * *

While camping in a spectacular southwest canyon wilderness, Cohen watched modern Americans arrive there by yacht across a power dammed portion of the once wild Colorado river. They disembarded with golf clubs in hand and soon commenced practicing their golf swing. They drove golf balls against beautiful ancient petroglyphed cliff walls which conveniently bounced them back. Stunned, he soon recognized that these people were repeating our wilderness history. They were acting out our culture's accumulated relationship with nature.

This incident made Cohen question his own upbringing and why it placed so little emphasis upon wilderness values in comparison to learning the three R's in a classroom. Scientists tell us that humanity evolved in a tropical, womb-like environment -- probably East Africa. (1) There, for survival, more intense consciousness and tool use were early humanity's major adaptive device.

Obviously, as these early people migrated from East Africa into the more northerly four-seasoned environments, they experienced a greater survival stress because their hairless bodies and cultural habits evolved to share the supportive East African climate, not the food-scarce temperate winters.

Some groups coped with seasonal challenges nomadically. They moved to warmer places during the winter and to new food areas when they depleated old ones, allowing depleated food areas to renew themselves. Knowledge became an erotic consciousness of what, when and where food and shelter was available. Their lives flowed with nature's T-R fluctuations and cycles. Like the American Indian, they thought nature's pulse consisted of powerful life giving spirits such as wind, rain, clouds and landscape features. They created rituals and long lasting lifestyles, adapting them to the natural world's ancient self-organized relationships.

Cohen says his upbringing tells him that his ancestors were not these people for he has never taught their skills and rituals. His ancestors were instead other East African migrating groups who pioneered modern civilization. They devised a different means for survival. They didn't intimately learn from their new habitats and flow with seasonal temperatures and food conditions, instead their memories, myths and feelings abandoned the natural world and kept alive in fantasy the womblike relatively stable and supportive old East African environment of their origin. Unlike their uncivilized" counterparts, technologically they superimposed their East African memories on their new climactic surroundings and changed that landscape. Instead of joining natural systems' ways, they civilized them. Their culture primarily worshiped their mentality and womb-like memories rather than the more fluctuating erotic natural world.

For these pre-western cultures the earth's pulsating life systems became grist to build artificial East African environments anywhere. Today, western civilization's powerful symbols, images and technologies alarmingly juggernaut into the ways of the natural world. The natural entities and native peoples we pry or blast from their ancient life partnerships become garbage, pollutants or eradicated. Unfortunately, people who dig wilderness the most have bulldozers.

* * * * * * * * * * *

Infants are born with living earth feelings like love, hunger and suffocation, thirst, harmony and excretion. For growth and survival, like a placenta, these feelings connect infants' metabolisms to the planet's physiology of water, minerals, air, food, temperature and companionship desires. We don't inherit our feelings from a dead planet for dead matter is devoid of such sensations and growth desires. Sensations and feelings are nature's way of harmoniously guiding our participation in the global life system. Ignoring them disrupts harmony.

In time, outdoor education students can recognize that the wilderness biology and feelings within them evolved with the earth. At birth and pre-birth as infants they knew only nature's callings, not the ways of society.(4) But their western upbringing teaches them to demean their natural T-R feelings and sensations and favor their culture's mannerisms. For example, their hunger for food translates into money, food stores, kitchens, shopping, advertising, table manners and three meals a day: their excretion is toilet trained. Our society's "East African" meanings are imposed upon the global consciousness with which they were born. Cohen believes our environmental problems stem from subconsciously excessively disciplining the natural world as was our nature excessively disciplined during childhood.

Modern civilization trains our perceptions and carves our consciousness. For example, as you now read this page, out of habit and training you pay attention to the words upon it. You are not now conscious, (as perhaps you were when a child) of the individual letters on this page, or the page itself. As you are confronted with this fact, you become aware of the individual letters and white page. Yet, out of ingrained habit, they disappear if you continue to read. (2) Words abstract reality.

Although letters and paper are vital entities in themselves (where would we be without them?), they become background environment when we read. How often we demean experiences by placing importance upon our words' limited meaning. For example, breathing, not words, best communicates and accomplishes breathing. Our culturally contaminated words inject our womb-like East African memories anywhere. We hold as gospel, "in the beginning there was the word" (Genesis). Words can paint a blue wagon red.(4) And words trigger feelings; be words accurate or false, our sentient inner nature responds to words.(6)

Because average Americans spend over 95% of their lives artificially indoors we know the natural world not by our experiences with it, but by by our words describing it. For example when people discover that life is undefinable, they don't really know what life is. Even though they are life, they've learned to know themselves through symbols and technologies, not experientially. Until we discover and use holistic processes to relieve the problems of artificial life, we attempt to solve our problems with the same words and means that a caused them. It's like drilling a hole in the floor of a leaking boat in order to drain out the water.

* * * * * * * * * * * *

As a survival requirement, Cohen and others honor the joys they've found living outdoors. Often he compares them with the anxieties and expectations he inherited from his civilized upbringing. The comparison lets him see how our civilization's abandonment of nature cause our disorders and stress.

Because the living earth's physiology includes our personal biology and emotions, as we abandon or attack the earth to create the likes of East Africa, we also abandon or attack the nature within us. Our inner nature responds to this stress with aggression, anxiety or depression. Moreover, once conditioned to habitually think in our exploitive western ways, we carry this stress with us. And since our scientific thinking often abandons or attacks our feelingful inner nature, science becomes part of the stress problem.(4)

Too often mediated experiential learning reinforces our adversity to nature by encouraging the conquest of nature to increase self confidence, or by giving; plants and animals names and classifications rather than identifying them as integral parts of ourselves. Too often we call outdoor experiences recreational as opposed to responsible.

Any representation of nature that separates it from our feelings to our cost separates us from the natural world, for our feelings are nature.

Experiential educators can help correct or society's stress. Unlike traditional academics, experiences evoke feelings and actions as will as thoughts. That's why experiences are the teacher. But to avoid stress, our experiential education symbolizations must reunite our inner nature with the sentient living earth. Only when experiences, feelings and nature synchronize does our mentality touch the earth's wisdom and enjoin us with life's regenerative powers. Only then we learn that the stress on the land and wildlife is the same stress we suffer; it is the abandonment of nature.

As experiential educators we must relieve stress by encouraging ourselves and our students to choose acts (5) that:

1) recognize planet earth as a living organism which inhabits us biologically and emotionally.

2) validate our natural sensations, feelings and reverence for life.

3) emanate from conscious decisions to express our natural feelings with respect to the planet organism rather than to our womb-like East African memories.

4) satisfy our natural feelings without excessively using technologies.

5) engage in technologies and lifestyles which harmonize with nature and therefore produce no garbage or waste.

6) satisfy our natural survival feelings rather than our acculturated feelings.

7) are based upon choice rather than habit or conditioning.

8) celebrate the natural world within and around us;

recognize cooperation and peace as functions of nature.

9) feel comfortable as these acts are measured by their long-term effects on nature and humanity.

10) teach us about our shared nature and kinship with planet earth as a living organism

11) confront and subdue cultural fears and prejudices against nature within and without.

12) disengage us from stressful past and future messages or expectations by focusing on the now of life; recognize stress as a signal of our inner nature's abandonment.

13) critique our society's "shoulds and shouldn'ts", economics, and ethics or morals that exclude nature's welfare; critique our creation of artificial environments religions and philosophies which ignore nature's self-organized wisdom.

14) disregard media messages that demean or victimize nature within or without; make life and the landscape sacred.

15) give us security based upon our ability to create good feelings about ourselves as natural global community members.

16) establish counseling or stress resolution settings that identify our nature, emotions and experiences with those of the living planet

17) establish nature congruent symbols, communities, interpersonal relationships and wilderness experiences.

18) ignore the earth's division into animal, vegetable, and mineral, substituting instead its division into nature, culture and self-preservation.

19) counteract our civilization's desire to excessively use the remaining natural world as grist for converting the temperate and arctic zones into "East African" environments.

20) Make physical and psychological space to reconnect our nature within to the wilderness community

* * * * * * * * * *

As an Audubon educator, Cohen welcomes invitations to advise and support any organization's efforts in these directions and encourages the reader's consideration of his books As If Nature Mattered: A Naturalist Guided Tour Through Hidden Valleys of Your Mind and Prejudice Against Nature: A Guidebook for the Liberation of Self and Planet. He says, "Let us not unethically dance on the deck of a sinking ship. Let's thoughtfully, feelingfully, act to repair it".

REFERENCES

1 Ardrey, Robert. African Genesis.
2 Bloomer, Carol. Principles of Visual Perception.
3 Cohen, Michael. Our Classroom is Wild America.
4 Cohen, Michael. Prejudice Against Nature.Cobblesmith, 1975
Cohen, Michael. As If Nature Mattered. National Audubon Society Expedition Institute (NASEI), Sharon, CT, 1985.
5 Cohen, et. al., Is the Earth a Living Organism?. NASEI, 1986.
6 Dyer, Wayne. Your Erroneous Zones. Avon,1976.
7 Vernon, M.D. Psychology of Perception. Pelican, 1971.
8 Zuchov, Gary. Dancing Wu Li Masters. Batam, 1980.

MICHAEL J. COHEN ED. D. Twenty-six years of outdoor living and learning from natural systems compliment Dr. Cohen's earlier traditional education and upbringing. The Army Medical Corps., guidance counseling, biology teaching and American Youth Hostel directorship preceded his 1959 founding of Outdoor Travel Camps, the Trailside County School(1969) and the National Audubon Society Expedition Institute(1978) which he presently directs as a faculty member of the Lesley College Graduate School and International College tutor. His intimate, extensive association with wilderness and subcultures allows nature to confront and synchronize his inherited western outlooks to those of the global life system. This process underlies his institute's experiential BS-MS degree programs.

4. Outdoor Leadership and Counseling– A Trans-Theoretical Model for Communication and Problem Solving

by Ed Raiola

Those of you familiar with the wide range of feelings that accompany reaching the top of a climb, finishing the last element of a high ropes course or completing a long section of difficult white water will understand that these and other high adventure outdoor activities can be transformational and arduous. They not only require physically demanding effort but often an equally strenuous internal journey. One of the ethical questions that arises under these circumstances is: what is the role of the leader of an outdoor adventure program, and what leadership skills are useful as catalysts for the participants' growth?

Leadership is an interactive process requiring that the leader be actively engaged in a dynamic situation in which several dimensions shift and change from moment to moment. Competence in technical as well as in interpersonal skills can be the key to making a course successful for both the participants and the leader. A leader's ability to understand the dynamics and roles that emerge within a group, combined with patience and facility in problem-solving and communication techniques, can greatly assist the transformational process of a student.

This paper offers a set of tools for individuals who work with groups in wilderness settings. This communication and problem-solving model draws upon several schools of thought from psychology, counseling, and education. It is important that the reader understands that there is no "single" way of problem solving or therapy and that numerous approaches can be effective.

The role of the leader is to assist the individual or group in defining their needs and encourage them to make choices about these needs. With some help the individual or group decides upon specific changes and develops a plan that will achieve beneficial outcomes. The key elements in this process are choice, responsibility and options.

From a behavioral point of view, choice is in part a function of the number of alternative responses available to an individual. If there is only one response available, there is no choice. The number of possible responses can radically increase through our becoming more conscious of alternatives and the responsibility that accompanies choice-making.

The goal of this model is to promote a climate of safety and trust which focuses on the positive aspects of a situation and encourages individuals to accept responsibility for their behavior. If you, as the leader, can help members of the group to develop options, they will have a better chance of changing their behavior and learning to become more responsible choice makers. The more options you have available, the greater your ability to influence the quality of your experience.

ASSUMPTIONS OF THE MODEL

-All behavior is purposeful. Each person is doing what they can to get their needs met, and their present behavior represents the best choice available for a person, given their present abilities and knowledge of options at a given moment.

-Behavior can be flexible and change without changing who you are, yourself. A child's failure in school does not mean that the child is a failure, but rather that the child's learning behavior failed and needs to change.

-By changing our behavior we tend to change our thinking, attitudes, and feelings. As I sit and write this article I become stuck, so I get up and go for a bike ride and come back refreshed, with a different perspective.

-The way we talk about something both reveals our attitudes about it and influences the way we proceed to think about it.

-A person can direct one's own life: we each have the potential capacity for resolving life problems effectively.

-An environment that reinforces positive behavior can facilitate change more effectively than one that reinforces negative behavior.

TRANS-THEORETICAL MODEL FOR COMMUNICATION AND PROBLEM SOLVING.

The model is organized into a series of steps that begin with establishing rapport, creating a climate of safety, trust, and care between the leader and group members. It then focuses on behavior in the present and moves on to identifying needs and finally to the development of a plan or strategy to achieve change and meet needs. Each of these steps are interdependent and reinforce and support each other and should not be considered as isolated tools.

The following is a description of the structure and process of the communication and problem solving model for outdoor leaders.

Step One-Establishing Good Communication

Anyone who has been in therapy or on a wilderness trip can appreciate the satisfaction that comes from having a competent professional give them personal attention. In the classic Hawthorne studies (Roethlisberger & Dickson, 1939), it was discovered that participants increased their output as a result of just being in a study and having special attention paid to them. Usually such improvement is assumed to be due to the increase in esteem and morale that people experience from having others attend to them. Attention can be assumed to be one of the variables that either affect or determine the results of therapy, or the outcomes of a wilderness program.

The task for the leader is to encourage and nurture positive and constructive behavior in individuals and the group. The leader looks for examples of positive behavior and reinforces it with acknowledgments such as, "Good job, I appreciate that, You did well, You are working hard, I enjoyed that," or through such things as hugs, pats on the back, handshakes, smiles, and so on.

By giving attention and creating an atmosphere where positive behavior is acknowledged there is a greater possibility of effecting a successful outcome for the course. Blanchard and Johnson (1982) express it succinctly: "Help people reach their full potential-catch them doing something right." (p.39)

Rapport-building skills are one of the most gentle ways of entering another person's experience. Rapport is when a person, or a group of people, feel that they are understood, that they are connected to you. One way that we may do this is with subtle body-language matching with another person, (e.g. modulating voice tone, posture, breathing, or phrasing.) This matching is often an unconscious process, but we may also choose to adjust ourselves consciously, to put another at ease.

Once you have established rapport, it becomes possible to guide the person to where it is they want to go, or where it's necessary for them to go within the context of their situation:

> Participants: "These BUGS! They're driving us crazy!..."
> Leader: "I can hardly think about anything except how miserable I am with the bugs.(Empathetically.)
> Participants: "All we want to do is get away from them."
> Leader: "Great! Me too. What can we do now to get away from the bugs?"

Active listening is an approach in which you pay attention, or attend, to the other person. You maintain a focused intensity, indicating that you are interested and actively involved, responding to the person. Your goal is to make the person or group feel understood by using short acknowledgment responses that simply say, "I am with you, keep going, I see and I understand."

Reflection is a repeating or rephrasing of the person's statements or behavior and may contain reference to stated or implied feelings. Examples:

> Group Member: "I am always way behind everyone else when we hike."
> Response: "You sound like you are concerned about not being able to keep up with the rest of the group?"

Step Two: What Needs to Change?

When something comes up as a problem or conflict, focus on what the person or group is able and willing to do in the present situation to change their behavior and on the means of doing so. Remember that in most wilderness programs you have the group of people with you for a fixed amount of time and are seeking to make that experience as positive as possible.

The direction of your questions can be very useful in helping to stay in the present and aimed toward what a person is able and willing to do. Become aware of the appropriate contextualization of your questions: what do you want? When, Where, What, With whom do you want it or not want it? How will it feel? How will you know that you have it?

The following is a guide and describes the suggested process.

1. OUTCOME vs.PROBLEM-(What do you want vs. What is wrong). The attention is on the present, whereas "what's wrong" questions frequently fosters dependency, passivity and helplessness on the part of the individual. When "What's Wrong" questions are used there is also a tendency to talk about on the past and fall into blaming. Figure 1., which is listed below, illustrates the differences.

What do you Want (Focus is on the present and action)	What's Wrong (Focus is on problem, excuses, and fault)
What do you want?	What's wrong?
What are you doing?	How long have you had this problem?
How can you get it?	How has this problem affected you?
How will you know when you have it?	Why do you think you have this problem?

-Figure 1-

-WHAT DO YOU WANT vs. WHAT'S WRONG QUESTIONS-

-WHAT DO YOU WANT vs. WHAT'S WRONG QUESTIONS-

What Do You Want (Focus is on the present and action)	What's Wrong (Focus is on problem, excuses, and fault)
What do you want?	What's wrong?
What are you doing?	How long have you had this problem?
How can you get it?	How has this problem affected you?
How will you know when you have it?	Why do you think you have this problem?

2. HOW vs. WHY-

"How" questions get you information on the structure of a person's thinking, behavior, and process, which helps keep attention in the present.

Example:
Student: "I get really scared before I start to climb."
Leader: "How can you become more comfortable?" or
"How would you know if you were comfortable when
you began to climb?"

3. FEEDBACK vs. FAILURE-(What needs to be done differently?" vs. "What went wrong?").

Responding in terms of providing feedback, rather than analyzing what went wrong, helps to determine what changes the person or group might initiate to become more comfortable. Example:

Student: "I really feel awful because I didn't
finish the climb."
Leader: "Yes, and the part that I saw you climb,
you did very gracefully." vs. "Don't feel awful."
or "Do you have a fear of heights?"

BEST COPY AVAILABLE

4. POSSIBILITIES vs.LIMITATIONS-(What can happen vs. What can't).

The focus is on developing options for the person or group.
Student: "My tent partner won't help cook and organize camp each day."
Leader: "What have you tried so far to change things?", and/or
"What specifically do you want your tent partner to do?"
vs. "Why do you think he is doing this?"

Step Three: What Do You Need?

Glasser (1973) suggests four general procedures in helping to elicit what a person or group needs, summarized below.

1. Focus on the Personal.
   Make friends, get involvement and simply ask "What do you want?"

2. Focus on Behavior, not Feelings.
   Ask, "What are you currently doing that lets you feel the way you **do?**".

This question is designed to bring attention to the behavioral assets that the individual/group has. It helps to become aware of both self-defeating behavior and behavioral assets.

3. Present Behavior.

What can be done here and now to change one's behavior to get needs met? The emphasis should be on current functioning. Behavior is the key; the central concept is that we can change our behavior faster and much easier than trying to change thoughts or feelings.

4. Value Judgment.

Encourage the person or group to make a decision about their current behavior in terms of getting their needs met. "Is what you're doing now helping you get what you want?" The question demands of the person or group a value judgment about their behavior. It is their judgment, not the leader's, which provides a basis upon which a plan for improvement can be built.

Step Four: How Will We Get There?"

Once the individual or group agrees upon what they need, the leader's job is to help them decide upon specific plans that fulfill their needs in a socially acceptable way.

The individual or group decides upon changes that they want to make and then formulate plans and make a commitment to follow through. It is extremely important for the leader to help develop realistic plans, because the tendency is for people to make grandiose plans. Often a leader must help people plan their changes in a sequence so that they can experience success at progressively difficult levels. The key to good planning is to make it simple, specific, immediate, and small both in terms of what is done and the time frame in which it is done.

An important point to remember is that resolutions and plans become meaningless unless there is a decision to carry them out. Simply having a plan is not enough. "A plan that does not have the client's firm commitment is likely to fail." (Varr, 1974. p.67) Glasser and Zunin (1979) pointed out that "a primary characteristic of individuals who have failure identities is that they have a strong unwillingness to commit themselves." It is in following through with plans that individuals gradually gain a sense of self-worth and maturity.

One of the ethical responsibilities of the leader of an outdoor adventure program is to promote participants' positive growth and change. Because of the limitations of time, privacy, and environment that are characteristic of outdoor activities, interpersonal conflicts must be addressed as efficiently as possible. An approach to facilitating positive change under these circumstances must provide both supportive encouragement and disciplined guidance in the direction of self-responsibility.

Each individual leader will evolve her or his own style of negotiation, incorporating techniques that suit the situation and people involved. Such a process results in personal and professional maturing for the leader as well as for program participants.

References

ADAIR, John. (1983). Effective;Leadership: A self-development Manual. Grower Press.

BACH, R. (1977). Illusions. Dell Publishing Co. New York, N.Y. 10017.

BANDLER, R. & GRINDER J. (1975). The Structure of Magic. Science and Behavior Books. Palo Alto, California.

BARR, N.I. (1974). The responsible world of Reality Therapy. Psychology Today, 7 (9), 64-68.

BLANCHARD, K. & JOHNSON, S. (1983). The One Minute Manager. Berkley Books, New York.

GLASSER, W. (1965). Reality Therapy. New York: Harper & Row, p. 22.

GLASSER, W. & ZUNINN, L.M. (1979). Reality Therapy. In R. Corsini, (Ed), Current Psychotherapies (2nd ed.). Itasca, Ill: R.E. Peacock, p.322.

HAMMOND, D.C., HEPWORTH, D.H., & SMITH, V.G. (1978). Improving Therapeutic Communication. San Francisco,:Jossey-Bass.

LANKTON, S. (1980). Practical Magic: A Translation of Basic Neuro-Linguistic Programing into Clinical Psycotherapy. Meta Publications, Cupertino, California.

PROCHASKA, J.O. (1979). Systems of Psychotherapy: A Transtheoretical Analysis. Dorsey Press, Nomewood, Illinois, p. 12.

RICE, L.N. (1974). The evocative functions of the therapist. In D.A. Walker & L.N. Rice (Eds.), Innovations in Client-Centered Therapy. New York: Wiley.

ROETHLISBHERGER, F. & DICKSON, W. (1939). Management and the Worker. Cambridge, Mass.: Harvard University Press.

ROGERS, C. (1957(. "The necessary and sufficient conditions of therapeutic personality change." Journal of Consulting Psychology, 21,pp.95-103.

EDWARD O. RAIOLA, PH.D. Ed is presently on the faculty of Unity College in Maine teaching in and coordinating the Bachelor's of Science degree program in Outdoor Recreation. His outdoor education began as a small child in the mountains of California and has taken him all over the world from Mexico to Waks. Ed's work experience with such organizations as Outward Bound and the Wilderness Education Association has included being a maintenance person, field instructor, program planner, and administrator. Presently his work is focused toward exploring and developing the highest quality educational experiences possible for people who are interested in outdoor recreation and leadership.

5. Stress Management and Wilderness Activities— Women's Experiential Education.

by Denise Mitten

Stress according to the dictionary is strain; pressure; especially force exerted upon a body, that tends to deform its shape. 2. tension. 3. mentally or emotionally disruptive or disquieting influences.

Risk is defined as chance of injury, damage or loss. 2. a factor, element, or cause involving uncertain danger; hazard.

From working with groups and watching them perform in many varied situations, I believe that differentiating between the risk and stress components of a trip is important in outdoor programing. Often in an attempt to create challenging situations, unnecessary stresses are created as well, which can have negative effects on people's personal growth, self concept and enjoyment of adventure programs. This stress can also create safety problems for programs.

At Woodswomen, we have found that through practicing stress management and continuing to encourage women to participate in risky and challenging situations, the positive aspects of risk taking are enhanced and the negative aspects of stress are lessened. Woodswomen programs teach students to manage stress by learning to observe when stress is affecting them and then taking measures to lessen the stress or, if that is not possible , to cope with the stress.

In many workshops with women, I have asked about risk and stress and have found that women feel differently about these two words and apply the words to different situations. I ask how women feel before a risk is attempted and how women feel after completing a risky endeavor. Invariably I get positive responses to completing risks. When I ask about how women feel in stressful situations women respond more cautiously and not positively. Some women do say that a small amount of stress can be beneficial as a motivator; however, stress can quickly become a burden. Women do not like how their behavior changes when under stress and do not feel the same positive stimulation after the stress is relieved.

I believe that women learn through taking risks. Women learn self esteem, women become more self confident and women feel good about themselves. If a woman or a group of women choose a challenge and complete it the exhileration is high.People often bond during an adventure or while participating in an activity where risk is perceived and usually these bonds are strong and healthy. Conversely, I do not think people learn under stress. People tend to resort to defensive and protective behaviors. People do what they need to get through the situation and usually the situation becomes a survival test. People can feel pitted against the environment, and when people bond under stress often these bonds are short lived and not healthy.

When asked to describe what risk is, women often respond that it is change, stepping out of"my" comfort zone, facing the unknown, trying something new, allowing myself to be vulnerable, making a decision with an unknown outcome, beginning, in situations where there is the possibility of failure and the element of fear, a challenge. It appears to be a moving forward, the lure of adventure or the gamble of trying something new to get somewhere. The end result being a gain, being further along, a high exuberant feeling, and positive feelings physically, emotionally or both. If a women takes an risk and does not reach her goal, then the result still seems to be positive. In fostering personal growth, more often choosing to take the risk and the initiation and trying the endeavor is as important as the successful completion of a task.

When asked what feels risky to women, women respond that being emotionally exposed is risky. Examples are feeling open and vulnerable, telling someone something important about oneself and not knowing his/her response, or acknowledging that you are different from others in the group. In addition, saying ideas in front of a group, doing something out of character, asking for help or offering help, and being responsible for a group feels risky. Doing physical skills you don't do well or participating in new activities such as venturing out for the first time in a single klepper, boating in class three whitewater, standing on the side of a steep cliff and a whole host of other physical activities also signal risk to women.

When I ask what situations are stressful, I more often get responses such as too much to do and not enough time, lack of sleep, too heavy loads, physical illness or injury, external standards to meet, getting up early, lack of food, being wet and cold. In addition to those physical situations women said someone not being honest, nonchoiceful risky situations, clashes in ideas and value systems, miscommunication, pressure from a boss, and when someone puts pressure on you to make a decision.

When are asked about how they feel in stressful situations, drawing on past experiences, the response is some what different from how women said they felt in risky situations. Women respond that in stressful situations they often feel alone, tense, like a child, irritable, defensive, frustrated, depressed, hyper, immobilized, like they want to cry, scream, and that they often want others to feel bad too. Women also notice changes in their behavior. Some may get more aggressive, or others more quiet or passive. Some women withdraw, or feel numb physically and emotionally. Others get hostile, blame and are impatient with the group. Some neglect personal care, sleep a lot or feel tired all the time, are apologetic, or abuse substances. Some women become accident prone, walk into things, and can't focus. Often if a person gets into any of these behavior patterns it is hard to get out of the cycle and receive help from another person. Pointing out how to relieve the stress is especially important. This may be a gentle probing with process questions to help uncover a fear or a directive to go change wet clothes or drink water. I always think that it would feel crazy as an instructor to work with a group of stressed individuals. People would be acting unreasonable and unsafely and genuinely not have a lot of reserve for sound decision making.

One of the most interesting outcomes of these sessions is to ask women how they feel after the stress has been relieved or after they take a risk or complete a challenge. After the stress is reduced or stopped they feel relieved, drained, guilty, feel a loss, depressed, foolish, physically bad, safer. Some women have a tendency to beat up on oneself, a need to 'make it right', others feel like there will be consequences. Some women also responded that they feel euphoric, energetic, calm and their sense of humor returns. Most women agreed that they did not like themselves when their behavior changed under stress and felt that they often resorted to old, often childlike behavior patterns out of fear or desperation. Some women wondered if any of the bonding or sharing that accurred under the stress was real, or had a feeling that the only way to bond with those people again was to be under stress.

The same question about risk brought answers such as feeling excited and liking oneself. Women felt stimulated, stronger, exhilerated and energetic after completing a challenge. Women seemed to feel that these times were great learning experiences and promoted growth for them.

The question is how to have a program that encourages risk taking but does not greatly over stress people.

At Woodswomen, program components we have found useful for encouraging stress management are:

1. Having participants talk about their expectations at the beginning of a trip.

2. Giving participants a choice about participating in activities.

3. Letting groups "bond" at their own pace. Not having instructors initiate artificial situations or games. If games are initiated by group members the effect or response seems to be much more positive and that is because the group is ready for them. If groups are put into artificial situations then often there has not been enough time for trust to be established. If there is not a solid base of trust among participants then these encounters become stressful and the trust that seems to be formed at the end of games is primarily an expression of relief that the encounter is over and is often accompanied by feelings of loss, quilt and embarrassment.

4. Having the instructor be an integral resource in decision making, skilled in collective decision making and skilled in understanding group process.

5. Having a trip itinerary that is flexible. An itinerary that is too tight in terms of time or that requires constant attention or moving does not leave time for spontaneous group initiated challenges. Nor does it leave time for the group or individuals to process experiences, relax or enjoy alone time.

6. Teaching participants how to feel comfortable in the outdoors. Helping students get out of a survival mode. Making being dry and comfortable, carrying managable loads, and being well rested, as much as possible, a priority.

7. Teaching participants to be realistic about what they can do.

8. Teaching that safety depends on caring for ones personal needs and this includes reducing stress or being aware of stress when it occurrs. Individuals then can take responsibility for managing it.

9. Making fun a priority.

It is useful to know how to recognize when a student or group of students isstressed and to know how to help relieve the stress and how to teach this to the students.

People have different reactions to situations. It may be quite stressful for a person to be part of a group for the first time, while another may be looking forward to the experience with excitement. Some participants may arrive at your program stressed from their job, a relationship or a too busy a schedule. Many people, in fact, choose to participate in programs during times of transition in their lives. Times of transition are stressful for people.

To a certain extent, most participants will feel some stress at the beginning of a trip. The surroundings and activities may be unfamiliar and there is the absence of familiar sources of security and support. Introductions and a comfortable pace for the first couple of days can greatly reduce the stress people feel.

During a trip some common causes of stress that can stimulate "crazy" or irresponsible behavior are heat, dehydration, physical exhaustion, bugs, fears - especially those not discussed or not shared, and bush fever, which includes not being able to get away from present companions and/or lack of outside stimulation or familiar and comfortable diversions. We incorporate small group activities throughout our trips including lay over days on which individuals can get sometimes much needed alone time, catch up on sleep and generally relax. Others may choose to climb a peak or canoe an extra loop or hike - using physical activity to lessen stress.

Some places on trips can feel stressful to people, such as vibrations near waterfalls. Trying to vary the kinds of camping near rushing water/streams can be helpful.

Adding stress to a course to help participants challenge themselves can have harmful consequences. Examples of added stress could be: participants not receiving adequate pretrip information in order to feel prepared; limiting food, water or rest; instructors withholding information (perhaps not telling students that they are taking an incorrect trail); a course structure in which the final destination, not the process, is the focus; instructors surprising participants with changes in timing or logistics.

These kinds of stresses can cause people to feel alienated from each other, the group and the environment. People's judgment can then be impaired which may lead to an unsafe situation or injury. In addition, if people bond under stress it is often bonding together against something or someone. This can lead to scapegoating or groups fractioning. For some people bonding under stress can feel familiar and even comfortable. This is especially true for people from families where bonding often took place during or after a conflict. These people may leave a course believing that they have made a meaningful, honest connection with another person(s). However, this bonding does not lead to community building nor does it in the long run increase self-esteem.

All of us can act fairly nuts under stress. Our judgment is often clouded and we are not centered. If a participant is acting irresponsible or is being unreliable, instead of labeling that person as such, I find it useful to assume that they may be overly stressed and I see if I can help the participant figure out how to recognize the stress and relieve it. Often apparent "personality conflicts" or problems in group dynamics are symptoms of people being stressed and it is more efficient in the long run to teach people to deal with the real cause of the stress rather then a symptom.

Encouraging risk taking is an integral part of the Woodswomen program. Important to this process is:

1. Reducing the stress component of risk, which is discussed above.

2. Discussing the risk and working to remove the mystery about the activity or encounter.

3. Discussing fears.

4. Clarifying with participants why the risk may be worth it to them (or why it might not be).

5. Helping participants set their own goals.

Some people believe that everything is risky , others that there is nothing to worry about. Often having these two ideas in a group can be stressful for members. The "what-if" approach can draw attention to the difference between anxieties and real danger and will allow people to think through their own solutions. An example is: If you do swamp the canoe in the rapids then what will you do? Or if you do get lost, what will you do? What could happen to you? What can you do? This "what-if" approach is also useful in discussing fears participants may have. Often if an individual verbalizes her fear or mentally names it to herself, much of the anxiety connected to the fear is released. The participant can then more realistically assess the risk.

Having absolute rules which are few and simple helps participants start to set their own goals and think through situations for themselves. The rules will help participants feel secure because they know that there are limits and that the instructor is attentive to safety. In addition, the fewer rules there are, the more participants will start relying on their own judgment and experience instead of the instructor's.

Over emphasizing the psychology of over coming blocks, or a person's attention to other's rules or approval may obscure the individuals own process of realistic goal setting. Many people are accustomed to seeking approval (or protection) and performing for approval. Helping to direct participants' attention to the physical reality of situations reduces the hazard of a participant over extending in an effort to please, or in assuming that there would be protection when none is available.

Knowing that risk is enhanced by the accumulation of many small errors of judgment or oversight, such as inattention to weather, tiredness, hunger, a minor injury, or too high investment in the end goal helps participants remember to attend to their personal needs and comforts.

Telling participants about the "homefree" phenomenon as a cause of accidents and adding this term to their vocabulary lets them remember lots of examples and reduces the risk and safety hazards at the end of adventures. (The homefree phenomenon is a person or group assuming too early that the adventure or risk is past. Or they may focus on going home or the trip ending instead of paying attention to the current activity. An example is spilling your canoe just after your great run in class II water.)

Summary

Risk and stress are two components of outdoor programing. By learning to recognize and manage stress, participants can more willingly and more clearly take risks both emotionally and physically during a trip. The growth from choosing and participating in the challenge and taking the risk both emotionally and physically during a trip. The growth from choosing and participating in the challenge and taking the risk is enhanced and the negative effects of stress are minimized.

DENISE MITTEN. Denise Mitten has guided women in outdoor adventure for the past 15 years. Since 1979, Denise has directed Woodswomen. She was instrumental in designing and developing Woodswomen's philosophy and leadership training program. Her philosophy centers around using trips to explore community building, in addition, to exploring new places and having fun adventures. She has led mountaining expeditions in the Himalayas, traveled in Tibet and Nepal, and has a special interest in Bhuddist cultures. Formerly, a forest researcher(MFS Yale University, BFS University of Washington) and industry and government manager, she combines her scientific, administrative and guiding experience to coordinate Woodswomen. She has designed Environmental Education programs for private schools and inner city youth programs, and as a metropolitan state university community faculty member, teaches courses in leadership and group dynamics.

6. Outdoor Experiential Education (for Women Only)

by Karla Henderson & Deborah Bialeschki

The Call of the Wild
Does not always scare,
Sometimes it whispers
With exquisite care:
"Rapunzel, Rapunzel, let down your hair."

Eckert and Cannon (1981)

Introduction

An increasing number of women are going to the outdoors to "let down their hair" and experience self-actualization. The emergence of the modern women's movement has given women greater freedom of choice. This movement, coupled with the inherent value of outdoor experiences has given women a stimulating medium for personal development and renewal.

Women have always considered themselves to be a part of nature, not dominant of nature (Schaef, 1981). However, women have not always had the same opportunities for enjoying and being in the wilderness as have men. Examples exist of early women explorers and early female camp leaders, but a direct connection with the outdoors has not been the experience for most women. Unlike many men, women have not organized to go on an "annual" fishing or hunting trip. While opportunities for women are still limited, in the past ten years there has been a proliferation of exciting and unique outdoor programs for women. Research is also beginning to document the value of these outdoor experiences for women.

The purpose of this paper is to highlight the benefits of women only experiences in the outdoors. Outdoor experiences for women include a variety of possibilities such as high adventure extended mountaineering trips, rock climbing, sea kayaking, canoeing, or day hikes which might be sponsored by a group such as the Girl Scouts. Outdoor experiences for women only are often empowering and affirming. Women and girls need outdoor options, and those of us programming in the outdoors ought to be aware of the advantages and outcomes of programming FOR WOMEN ONLY. Leadership development, personal growth, friendships and sharing, and the development of problem-solving skills and confidence which may be attained through an outdoor experience can contribute to a woman's overall quality of life.

Why Women-Only Groups?

At all levels of education, males receive more attention than females when they are in mixed groups (Sadker & Sadker, 1986). While classroom settings may be somewhat different than an outdoor experience, there is little reason to believe at this time that interaction in the outdoors is different.

Research shows interesting data about the equity between boys and girls, women and men. Sadker and Sadker (1986) found that boys are eight times more likely to call out and demand a teacher's attention. In these studies, boys were found to be trained and rewarded for being assertive while girls were trained to be passive. In addition, many classes tended to be sex-segregated and the teacher, regardless of gender, gravitated his/her attention to the side of the room where the boys sat.

While much of the Sadkers'work was done with elementary and secondary education, similar results can be found in colleges. Krupnick (1985) reported that in college classrooms at Harvard, males were far more dominant in the class than were females. In this study, women were extremely vulnerable to interruptions and it was frequent to find "gender runs", that is a string of males speaking one after another. Men were more likely to exhibt powerful behavior and to influence the group discussion while women were more likely to be ignored. The topics that males introduced were more often developed.

Classrooms at all levels are characterized by a general environment of inequity between males and females and this bias in classroom interactions inhibits student achievements (Sadker & Sadker, 1986). This bias inhibits the productivity and efficiency of all concerned. When more attention is focused on one group (generally males), that group makes greater educational gains (Sadker & Sadker). It is unfortunate that educators are generally unaware of the bias they may be portraying and its impact.

The effects of bias on the messages given to women can result in a low self-esteem that carries over into higher education and to the personal and professional lives of women (Krupnick, 1985). Krupnick showed that more than a dozen studies have provided evidence of women's lower self-esteem in coeducational colleges than in single-sex schools. Women at single- sex institutions were more assertive than women at co-ed institutions and were more assertive than men in classes. It was also found that the presence of female instructors apparently had an inspiring effect on female students.

This is not an indictment against coeducation. However, the data suggests some need for single- sex opportunities for women only. Problems such as the perceived lower status of women in the society, the fear women have of competing against men, the vulnerability to interruption, and the talking in "gender runs" can be mitigated by women only groups. It has been shown that women's institutions (particularly colleges) are important because in those institutions, women: are not considered second class citizens, are given opportunities to hold leadership positions, have unlimited opportunities to develop leadership and other interests gain insight into themselves through the self-determination of a lifestyle, develop the consciousness of friendships with other women, and gain assurance that enables one to become an independent mature woman (Churgin, 1978). Further studies have reaffirmed the success of the graduates of women's colleges. Not only do they have higher salaries than women graduating from coeducational institutions, but they also are epitomized in society as leaders for change (Women's College Coalition, 1985).

Perceptions of the Outdoors and Feminist Thought

Issues of equity are only the rudimentary assumptions for understanding how the outdoors can empower girls and women. The freedom of choice and the power to control one's own self is paramount in any setting. The goals of the emancipation of women embrace womens' striving for freedom from oppressive restrictions, self-determinations, and autonomy. These might be goals of any experiential situation, but they are especially important for women. Frequently when men and women go into the outdoors, there is the assumption (by both men and women) that the men have superior knowledge and will handle all difficult situations. To achieve equity and empowerment from the outdoors, women must have opportunities to take responsibility for themsleves.

It is likely that women perceive the outdoors differently than men. This is not to suggest that women are right and men are wrong, or vice versa. However, it is important to understand these possible differences if we are to understand the value of outdoor experiences for both men and women. Women tend to perceive wilderness through their rhythms and styles including all the elements of nurturance, caring, community, sustenance, and wholeness (Eckert & Cannon, 1981). Feminine personality comes to define itself in relation and connection to other people. In the outdoors, women's concern for relationships with others and with nature is emphasized.

Schaef (1981) has described the male and female systems and how they effect behavior. Henderson and Bialeschki (1986) further emphasized how such aspects as time, relationships, power, thought, responsibility , and leadership could be applied to differences in the outdoor experiences of males and females. The "ethic of care" as identified by Gilligan (1982) revolves around the central insight that self and other are interdependent. This concern for others is evident in the outdoor experience as perceived by women. While women who go to the outdoors do not have to call themselves feminists, it is evident that freeedom of choice, as well as equality, are reflected in outdoor activities as they are experienced by women.

Why Women-Only Groups in the Outdoors?

Only each woman can say what the important reason is concerning why she goes into the outdoors. Many of these reasons may be universal to both men and women. However, it is possible that the female- only group may have some advantages for women at particular times.

Women tend to behave differently in the presence of men. Because males are generally bigger, they are often given the responsibility in the outoors. They also tend to lead most of the groups. In female- only groups, women are given a chance to ask questions, to try skills, and to have equal time to practice.

In the wilderness, stereotypes and preconceptions fall away. Eckert and Cannon (1981) told of the feelings of groundedness experienced by women as they transitioned from high heels to hiking boots. Even shoes gave women a new perception of the world. Women may also participate in outdoor activities to counter a restrictred experiential basis for their lives (Miranda & Yerkes, 1982). It is true that girls frequently lose their free adventurous physical self as they grow up. The outdoor experience allows girls and women the opportunity to explore, to take chances, and to grow toward independence and self-acceptance.

Women seek and need the temporary retreat into all-female groups for support or permission to engage in activities not generally ascribed to women. Through outdoor experiences, women are able to enhance their pride in themselves as individuals and as women. Lichtenstein (1985) suggested that when women take on difficult, even impossible challenges in the outdoors, the spirit that develops is not a testing of themselves against others, but one of intense bonding, cooperation and support.

Women find in the outdoors a greater experience of self-understanding. Miranda and Yerkes (1982) suggested that women seek their own truth in their own way through searching for personal security and unity of self. They find they have more physical and inner strength than they thought they had. In addition to the physical endurance which can be attained, they also may find a synthesis of physical and intellectual, a unity of body and mind. Further, the emphasis of many outdoor experiences for women is on wellness and health awareness—exercising, eating good food, learning to relax, and discovering new and renewed confidences and abilities that learning a new outdoor skill can create. Lichtenstein (1985) stated that the outdoor experience for women:

> ...centers on searching for one's own excellence, participatging for the sheer joy, taking risks that seem less and less threatening as the woman learns to be secure in her self-confidence, and finding that her mind and brain can meet unheard challenges if only she will accept them.

Yerkes and Miranda (1985) found that women who went in female groups to the outdoors did not find the tasks were easier than when they went with men. Because they had to rely on themselves, they increased their physical skills and outdoor judgement. Yerkes and Miranda also found that women chose the all-female groups for the following reasons: for the adventure, novelty, to make new friends, out of curiosity, and to develop skills for their own trips.

Henderson and Bialeschki (1985) studied a group of women participating in a "women's week" camp. Although not a true wilderness experience, the outdoors provided an important medium for shared opportunities for these women. The outdoors provided an important medium for shared opportunities for these women. When asked about the women-only experience, a number of interesting comments resulted:

> I see this as a "let down your hair" time where women are basically all equals, social status set aside. No competition, you can be yourself totally. No one is judging you on anything. I am overweight in a skinny world and when I'm at Women's Week, there are only 51 weeks out of the year that I have to think about that. It gives women a chance to be themselves and enjoy each other's company.
>
> No competition for male attention. A chance for women to show their leadership, management, and organizational skills.
>
> Chance to get to know other women. Chance to relax and not to to have to think about family and household cares.
>
> Chance to try new sports and act silly without being embarassed.

Woodswomen, a women's outdoor organization based in Minneapolis, stated a number of specific outcomes will occur as a result of women meeting together in the spirit of adventure. Women can see new places, find freedom, live out childhood and adult dreams, and meet other adventurous women. Woodswomen encourages a philosophy of feeling comfortable about making mistakes and trying new things—a non-threatening evironment where participation is the key. The emphasis is not on competitive camping but on shared decision-making. The environmental ethic centers on minimum impact and helping women pay attention to their history and the spirit of women's connection to the outdoors. Opportunities are provided for women to bond with other women in a shared endeavor.

The aesthetic of wilderness is also evident in the all-female experience. The value of solitude is a recurring theme. Many women are socialized to believe that aloneness is to be feared and avoided, not sought and enjoyed. However, women have found there is much to be learned about the value ofsolitude. The journey into the wilderness is a journey toward wholeness as one begins to integrate the beauty, the strength, and the power of the experience and of being with others who share from a common perspective. Miranda and Yerkes (1982) suggested that it may be that women learners are constructing a unified view of their social being through this total immersion experience in the wilderness.

The outdoors can become a metaphor for the lives of women. It is a way to balance the life that a woman or girl has in the city and to rediscover parts of herself that get lost in the city. It is easier to let oneself go and to play in the "real world" after one has shared the bonds with others in the outdoors. The important learning is to bring those outdoor lessons home and keep them going despite the difficulties that must be faced by many women.

Leadership in the Outdoors

Women-only groups also allow women to exercise leadership roles and to gain self-confidence by making their own decisions, taking new risks, exploring new opportunities, and allowing feelings of fear to come up and yet gain support for those feelings from other women. Women find they are pushed to new things and pushed beyond their own unexplored boundaries (Eckert & Cannon, 1981). Leaders emerge in the groups and offer role models for others in the group. When women see other women as leaders, it strengthens them all.

Research on leadership suggests that there is a greater probability of women emerging as leaders in the feminine task condition (such as an all-female group) than in a masculine task condition. A woman must be seen as having expertise in a task in order to be a leader. (Wentworth & Anderson, 1984). When only women are involved, a woman must become the leader. It is likely that as women become more comfortable in their leadership in the outdoors, they will be better able to transfer their abilities and emerge as leaders in other situations.

Further, the leadership styles are also different in the all-female groups versus mixed groups. Male leaders in male groups tend to be task oriented and product oriented. Women's leadership styles are more likely to emphasize the interpersonal abilities (Forsyth et al, 1985). In female-only groups, it appears that women want participatory management and accept the typical styles of women better (Kushell & Newton, 1986).

Conclusions

Women-only experiences are not the only beneficial experiences for females in the outdoors. However, through women-only groups, the outdoors can be a valuable experience for empowering women to understand themselves better and the world in which they live. Women are looking for freedom from gender roles, an enhanced sense of physical and interpersonal skills, and a chance to experience the outdoors in a common bond with other women. Outdoor experiences for women only is a chance for women to "let down their hair" and much more!

References

Churgin, J.R. 1978. The new woman and the old academe: Sexism and higher education. New York: Libra Pub Rodyn.

Eckert, S. & Cannon, J., (1981). Through the eyes of women in the wilderness. CREATIVE WOMEN QUARTERLY, 4(4), 4-7.

Forsyth, D.R., Schlenker, B.R., Leary, M.R., & McCown, N.E. (1985). Self-presentational determinants of sex differences in leadership behavior. SMALL GROUP BEHAVIOR, 16(2), 197-210.

Gilligan, C. (1982). IN A DIFFERENT VOICE. Cambridge, MA: Harvard University Press.

Henderson, K.A. & Bialeschki, M.D. (June, 1985). Women learning together in the outdoors. National Women's Studies Association conference, Seattle, WA.

Henderson, K.A. and Bialeschki, M.D. (April, 1986). Outsoor education from a woman's point of view: Viva la difference! American Alliance of Health, Physical Education, Recreation, and Dance conference, Cinncinati, OH.

Krupnick, C.G. (1985). Women and men in the classroom: Inequality and its Remedies. ON TEACHING AND LEARNING, May, 18-25.

Kushell, E. & Newton R., (1986). Gender, leadership style, and subordinate satisfaction: An expert. SEX ROLES, 14(3/4), 203-209.

Lichtenstein, G. (1985). Getting beyond machisma. OUTWARD BOUND, 1, 74-79.

Miranda, W. & Yerkes, R. (1982). The need for research in outdoor education programs for women, JOURNAL OF PHYSICAL EDUCATION, RECREATAION, AND DANCE, April, 82-85.

Sadker, M. & Sadker, D. (1986). Sexism in the classroom: From grade school to graduate school. PHI DELTA KAPPA, March.

Schaef, A. W. (1981). WOMEN'S REALITY. Minneapolis: Winston Press.

Wentworth, D.K. & Anderson, L.R. (1984). Emergent leadership as a function of sex and task type. SEX ROLES, 11(5/6), 513-523.

Women's College Coalition. 1985. '67/77: A profile of recent women's college graduates. Washington, D.C.: Women's College Coalition.

Woodswomen 1985 Trip Catalog. 2550 Pillsbury Avenue So., Minneapolis, MN.

Yerkes, R. & Miranda, W. (1985). Women outdoors: Who are they?. PARKS AND RECREATION, MARCH, 48-51, 98.

KARLA HENDERSON. Karla Henderson is currently Associate Professor and Chair of the Department of Recreation at the Texas Woman's University. Prior to assuming those duties she was an Assistant Professor and Recreation Specialist with the University of Wisconsin. Karla has served as National Research Chair for the American Camping Association and received the Regional Service Award for that organization in 1986. She has led various classes and groups in outdoor activities and has conducted research on women and leisure and women and the outdoors.

DEBORAH BIALESCHKI. Debbie Bialescki is currently an Assistant professor in the Recreation and Park Administration program at the University of North Carolina in Chapel Hill. She recently completed her Ph. D. at the University of Wisconsin where she was involved in research on women and leisure. Debbie has led a number of all-female trips and has worked with a variety of Girl Scout outdoor experiences.

7. Experiential Therapy for Youths: The Adventure Model

by Richard O. Kimball

With a trembling, tentative motion, 15-year-old Melissa takes the last step up to a perch 80 feet off the ground and near the top of a gigantic Ponderosa pine. The tree platform is one of a series of outdoor challenges constructed between trees and telephone poles with a variety of ropes, cables and bridges.

Cheered on by her group and assured by her therapist, who is holding a safety rope, the frail-looking girl with stringy hair jumps from her platform to a trapeze swing suspended in midair. Although her hands touch the swing, she has miscalculated the distance and she falls toward the ground. Almost as quickly as the jump itself, the safety rope grabs her harness and her look of controlled terror relaxes. Her group erupts into spontaneous applause and the counselor lowers Melissa into their waiting arms.

The group's reception--cheers, hugs, "high fives"--communicates without words that Melissa is a hero. Not because she caught the swing-- she didn't--but because she took the existential leap from the security of the platform into the atmosphere of trust and support of those b below her. The therapist gathers the group into a circle and begins to talk about what just happened.

Melissa, who is about to be discharged after six months at the Santa Fe Mountain Center compares the fear she experiences on the platform to her anxiety about leaving the security of her therapeutic milieu. The counselor helps her to expand this metaphor and many issues are touched upon--separation, trust, support, self-confidence and risk-taking. The experience on the ropes course has helped Melissa prepare for discharge, but she has one more immediate challenge to face: Tomorrow she will embark on a 17-day wilderness expedition to the pecos Mountains in northern New Mexico. Away from the treatment center, her bed will be a 1-inch pad and her chest of drawers a backpack.

Located in Santa Fe, New Mexico, at the foot of the Sangre de Cristo Mountains, the Santa Fe Mountain Center is a therapeutic adventure program designed for may special populations in the state. In conjunction with state and local social service agencies, psychiatric hospitals, residential treatment center, community mental health centers and correctional institutions the Mountain Center has developed a variety of experiential, adventure-based projects. By viewing our program flexibly, we have been able to adapt experiential, adventure therapy to meet the special needs of behaviorally disordered youth, substance abusers, victims of sexual assault, sex offender, families in crisis, the anxiety disordered and others.

While we work with discrete groups based upon presenting issues, and while referral may be accompanied by a specific diagnostic label, the psychological procedures at work are quite universal and human. Most young people come to the program burdened with some identity myth: They are "victims", "delinquents", "pedophiles" or "borderlines". At the Santa Fe Mountain Center, every youth has the opportunity to transcend these labels. (When the therapist lowered Melissa to the ground in our opening scenarios he was lowering a "hero", not a "victim" of incest.) Fundamental to experiential therapy is the development of self-efficacy or empowerment. We give youths the opportunity to write themselves a new life script. Our activities—rock climbing, ropes courses, extended wilderness living, whitewater rafting--are opportunities to challenge one's self-image. "Rise to the occasion!" , "Go for it!" and "You can do it!" become the basis of a new vocabulary to build positive self-definition.

While the administrative offices and equipment are located in Santa Fe, the Mountain Center uses the entire southwestern United States as its programming domain. On extended wilderness expeditions, far removed from roads and even trails, youngsters participate in such activities a mountaineering, rock climbing, canyoneering, caving and technical river running. The program does not teach these specialized skills as ends in themselves but, rather, teaches through them. Within the demanding context of the wilderness, we seek to instill pride in discipline and accomplishment, commitment to action and goal attainment, trust and compassion toward others and most important, responsibility. The central theme of all Mountain Center courses, which vary in length from three to 21 days, is that we are each, inescapably, the architects of our lives. We are ultimately responsible for the choices we make.

Underlying Concepts

The essential ingredients of experiential therapy include an emphasis on action and reflection on experience, utilization of a unique physical environment, creation of a cooperative community, programmed success and facilitation by the instructor/therapist.

The use of adventure experiences as a therapeutic tool stands in sharp contrast to traditional therapies in typical clinical settings, which are primarily introspective and analytical. "Talking therapies" presuppose a verbal ability that is often absent in adolescent. The Mountain Center assumes that experience is more therapeutic than analysis. whereas most psychologists use counseling to change attitudes. in order to modify behavior, the Mountain Center's therapeutic approach assumes that attitudinal change can best follow reflection upon new experiences and behaviors.

Experiential therapy creates situations and opportunities to do things, and everyday experiences form the basis for understanding, teaching and counseling. Inherent in experiential therapy is the opportunity to make mistakes. The counseling goal is to help the individual understand and learn from his or her behavior and actions.

A Novel Environment

The wilderness presents a novel situation for most people. Thrust into a new, unfamiliar environment, the your is jolted from the false securities of a familiar setting. The outdoor environment encourages new behavioral responses in youths who may characteristically have great therapeutic resistance. An unfamiliar setting enables the individual to gain new perspectives on old patterns and assumptions. Furthermore, new activities can be enticing and fun. Thus, the young person enters a situation in which he or she is open to new problem-solving and coping techniques.

The situation is quite different from that of a conventional correctional institution or treatment center, where the usual adult roles are those of authorities and reinforcers of behavior. In such traditional setting the your becomes programmed to function completely according to rules designed by someone else, and seldom has an opportunity to exercise his or her own problem-solving skills or personal initiative in meaningful situations. By contrast, in ;the wilderness, rules are natural rather than arbitrary. The outdoor environment dictates that an individual respond flexibly and adaptively. Environmental lessons emphasize responsibility rather than conformity: If one neglects to put up a shelter, one is miserable when it rains.

Youth workers often talk about "reality therapy". The problem is that "reality" for most troubled youths appears hopelessly complex. The isolation and simplicity of the outdoors help to being them back to basics and into a more manageable world. Human beings are context-bound; the way people act usually depends on the context they are in. The wilderness expedition shakes up and plays with what had previously constituted reality.

A Cooperative Community

The therapeutic group is at the core of the wilderness experience. Daily challenges demand a cooperative framework that requires effective group dynamics to attain personal comfort and security. Even a youth who may never have felt important to others learns that in the context of a wilderness experience her group depends upon her. A small group (10 youths and leaders) offers an opportunity for the evolution of a genuine community. Cooking, map reading, shelter construction, river crossings, mountaineering, rock climbing and countless immediate problems demand cooperation and the use of each individual's strengths. A system of exchange eventually evolves: One person might be a good route finder, and another an excellent cook, while a third demonstrates interpersonal leadership under adverse circumstances. The group learns to maximize one person's strengths to minimize another's weaknesses.

The group develops cohesiveness as members struggle against daily challenges of hard hiking, climbing and the capricious nature of the weather. Occasionally, an emergency--a sprained ankle or an imminent electrical storm--may bring the group even closer. While teamwork is always essential, it is even more important during perceived emergencies.

Group cohesion results in an atmosphere that promotes honest emotional expression and sharing. Every night the group members discuss the day's successes and failures and resolve so that the next day will go more smoothly. Group counseling sessions become extremely candid after weeks of trust-building. Although the group learns that anger, frustration, fear and anxiety are universal human feelings, genuine acts of kindness, friendship and compassion become the norm.

Program Success

Experiential therapy is a process in which individuals face situations that challenge their sense of efficacy. Often outdoor programs emphasize the fear, stress and anxiety associated with such dramatic activities as rock climbing and neglect to emphasize the assessments, skill development and degree of support necessary to meet the challenge, Adventure programs are carefully constructed, multifaceted experiences designed to counteract patterns of failure. Challenges must be introduced incrementally so that they create tension without being overwhelming. Success triggers success. One day youths may learn how to walk efficiently, while on another day more advanced work may be taught--how to hold a safety rope for a rock climber or how to travel on snow and ice with and ice ax. A sensitive wilderness therapist carefully reads the psychological and physical readiness of each youth so that he or she is challenged but not overwhelmed. Confidence is cultivated through the successful accumulation of skills.

The Instructor/Therapist

Instructor/Therapist accompany participants throughout the course. They eat the same food, carry the same weight in their packs and live under the same weather conditions. The therapists and clients are together 24 hours a day, seven days a week, for as long as three weeks. While the staff members are ultimately responsible for the safety and security of the group, they also have a lengthy curriculum of outdoor skills to impart.

The tasks--rock climbing or reaching a mountain summit, for example-- are conscientiously chosen artificialities that allow the youths to discover a potential that exists at that moment. Staff members have a crucial responsibility for helping youths see the implications of wilderness activities in relation to daily life and problem-solving, and they must help translate the symbols and metaphors that abound in outdoor challenge.

Self-confrontation does not automatically engender personal growth. Rather, growth results from reflection upon experience. Self-confrontation through adventure activities requires a highly skilled and sensitive therapist who knows when the group is ready for stress and how much it can withstand, and who can monitor and anticipate the reactions of each individual. There is only a small difference between tension that is creative and growth-oriented and tension that is defeating.

One factor in our success in a comprehensive mental health care system has been our perception of staff members first as therapists and second as outdoor instructors. While this approach does not mean that we tolerate a lower level of technical wilderness skills among the staff, it reminds us that our means (the wilderness) must always remain secondary to our ends (therapy). An instructor's analytical ability, writing skills and familiarity with basic psychotherapy are just as vital as his or her rock climbing or mountaineering skills.

Program Evaluation

Over the years the Mountain Center has systematically evaluated and researched its own programs. As evaluators, we have leaned toward the quantitative when we were confident that we could anticipate the decisions and questions that needed answers. We have leaned towards the narrative student accounts, sociograms and questionnaires. Out come variables that have been investigated include dimensions of physical fitness, locus of control, global personality, self-concept and social competency, and data on recidivism and reinstitutionalization. The quantitative information is specific, reliable, disciplined and positive.

To many readers, the recitation of standard deviations, orthogonal contrasts and alpha levels is dull stuff. Reports from observers , journals kept by participants and answers to questionaires, although more untrustworthy than statistical data, are more evocative. "Consumer demand" for services provides another measure of program success. An evaluation mosaic comprised of psychometric studies, narrative accounts, cost-benefit analysis and "seals of approval" from referral agencies helps to confirm the program's efficacy.

Summary

I have painted an idealistic picture of experiential therapy. The reality is that the problems of troubled youths usually resist quick-fix solutions. While our research efforts at the Santa Fe Mountain Center clearly demonstrate positive therapeutic change on a host of variables, program administrators would be well-advised not to oversell the long-term behavioral effects. I maintain that at the very least, by living and struggling in tandem with our clients, we are able to better understand their problems and to observe their patterns of behavior.

A wilderness experience allows us, the counselors, to see the ways in which these youths entangle themselves each day--with us, with other kids and with themselves. Most importantly, we dramatically demonstrate areas of power and competency to those identified as "dysfunctional" instead of merely concentrating on failure and deficiencies. For many people, this formula can be a giant first step on their therapeutic journey.

RICHARD KIMBALL. Richard "Rocky" Kimball is the excutive Director of the Santa Fe Mountain Center in New Mexico. The center provides experiential therapy to mental health populations referred from corrections facilities, psychiatric hospitals, and residential treatment centers. He is a former AEE Board member, former Outward Bound instructor, and serves currently as an advisor to the Outward Boud National Training Institute. He holds a doctorate degree from the School of Education, University of Colarado, Boulder.

8. The Family Wilderness Program: A Description of the Project and its Ethical Concerns

by Robert S. Creal & Nancy Florio

The development of any program requires that there be consideration of the impact of the programs ethical issues. The purpose of this article is to describe the development of the Family Wilderness Program (FWP) and to discuss the ethical questions that were raised as part of the development. The dilemmas and ethical concerns presented here are specific to the FWP, but can be viewed as questions confronting all therapeutic programs that choose to utilize wilderness/adventure mediums.

Justification for the Family Wilderness Program

The FWP represents a marriage of two disciplines with different roots: psychotherapy stemming from psychology and adaptive programming stemming from experiential education. The connections between therapy and adaptive programming have already been well documented by Chase (1981), Kimball (1983), and Kirkpatrick (1983). In brief, wilderness approaches elicit a wide range of human emotions and experiences in situations where one's typical defense mechanisms are no longer useful. Consequently, the individual is forced to be creative and adaptive in developing new constructive coping skills. The penalties for not building new coping skills are immediate and direct, and act as an ongoing impetus for learning and behavior change. In addition to this emphasis on the individual, wilderness approaches require facing challenges in small groups. This often leads to the development of an interdependency among the participants in the group which fosters communication, cooperation, trust, and social learning. Speculation suggests that families in the wilderness are not only affected by the pressures on the individual members, but also by the characteristics of the small group process.

The theory behind the FWP relies heavily on the statements made by Kimball (1983) when he incorporated the wilderness approach with the projective theory of psychology. The projective theory states that the more ambiguous a situation (in terms of stimulus, expectations, and types of responses), the more the individual will attempt to place structure and interpretation on that situation. This structure and interpretation are not dictated by the characteristics of the situation, but rather by the individual's personality. Because of this, the projective theory states that an understanding of a person can be obtained by examining how the person responds to ambiguous situations. Similarly, in the wilderness, structure and interpretation are dictaed by the individual's personality. Kimball (1983) stated the following: . . . demands of the wilderness are capricious and require adaptability. Although expectations are made clear during the wilderness expedition, a whole range of responses is possible. Personal characteristics and behaviors emerge in sharp focus (p. 7).

It is believed that the capricious nature of the wilderness is as effective a projective technique with families as it is with individuals. The characteristics of the family system are forthcoming and are on display in the wilderness, and thus allow therapeutic intervention in a here-and-now manner.

In addition, such an open display of a family system provides ongoing material with which a therapist is able to work in future weeks (Kirkpatrick, 1983).

Description of the Family Wilderness Program

In order to understand the ethical questions to be considered, it is necessaray to have more complete information about the program and the types of people who are the participants. The FWP is part of Housatonic Adolescent Hospital (a psychiatric hospital within the Department of Children and Youth Services in Connecticut). The hospital treats youngsters from ages 14 to 17 who are experiencing such severe emotional/behaviorial difficulties that they cannot be treated within the context of other less restrictive settings. The target population of the FWP is the families of those adolescents at Housatonic Adolescent Hospital who have been adjudicated delinquent.

The adolescents have been pulled from their home, been adjudicated deliquent, and been placed in the hospital. By the time of hospitalization, the family often has exhausted all its resources in an effort to change the situation, and generally gives the appearance of being unable to do any more. Neither the family nor the youngster is satisfied with what has happened to their lifestyle. The relationship between parents and children during this crisis frequently has become circular and circumscribed. It is circular in that the youngster acts out, the parents respond by punishment or showing dissatisfaction, and the youngster counters with rebellion and again acts out. It is circumscribed in that there is minimal basis for interactions other than this negative circular one. The respective family members find it difficult to remember past positive interactions within the family and find it equally hard to appreciate positive qualities in each other. Although the parents and the youngster may be looking for answers, they maintain little or no respect for each other and consequently are unable to listen to one another.

Despite these problems, the family approach is seen as one of the most beneficial therapy modalities available in working with adolescents. The family seems to maintain a strong influence on the adolescent and consequently family involvement in treatment increases the likelihood of successful resolution. Because of the strong therapeutic effectiveness, the Housatonic Adolescent Hospital expects that all families will be involved in therapy.

The family in the FWP participates in a series of graduated wilderness challenges throughout the course of treatment. The order, frequency, and difficulty of activities are determined on an ongoing basis and are designed to meet the specific rehabilitation needs of the family. The family usually attends a one to two hour session once a week. Occasionally, an extended session of four to eight hours is provided for specific activities. This is an adaptation of the typical wilderness program that uses longer outdoor excursions as an adjunct to other therapy programs (Chase, 1981; Kimball, 1983; Kierkpatrick, 1983). The FWP attempts to be an itegral part of the treatment by involving the family in weekly sessions on a long term basis. Thus, all activities in which the families are involved must fit into a very restrictive timeframe. Examples of the activities include initiatives, group and individual problem-solving activities, canoeing, and rock climbing.

The initiatives present the family with challenges that seem impossible when first encountered, but that can be resolved. The resolution requires cooperation, thought, and creative problem solving on the part of the family members. The participants discover the satisfaction gained from working with others, the fulfullment that results from confronting and overcoming problems, and the knowledge that there is more than one acceptable point of view within the family. More powerful challenges are presented as the family develops better communication skills, greater respect for one another, and a more supportive method of interaction. The purpose of increasing the challenges is specifically to increase the level of stress on the family. Families of delinquent adolescents frequently become dysfunctional at times of high stress. The FWP uses the stronger challenges to teach the family the process of coping constructively and effectively during these high stress times. The family learns to take risks, to assess its strengths and weaknesses, and to make decisions concerning the most effective distribution of its assets. This process disturbs the equilibrium of the family system. Material that the family has worked very hard at sealing-over or avoiding is uncovered. The defenses that the family has used to keep the material hidden have failed which requires that the family members must develop new processes and methods to define their relationships. Verbal sessions are frequently used to debrief the family and to help reinforce the learning that has taken place. The goal is to havce the family apply the newly acquired coping skills from the wilderness to the more relevant problems they face. This is the long term goal of this therapy. People often see the wilderness experience as only applying to the unique outdoor situation and feel that it has little to do with everyday life. The therapists guide and encourage the family to make this connection. The constant introduction of the wilderness approach with the ongoing verbal process reinforces the notion that the new coping skills work in a variety of situations and are an available part of the family system which can be applied to problems at home.

Ethical Concerns for the Family Wilderness Program

In this section several ethical questions are outlined. The discussion includes the interpretation of the problem and the rationale for a solution. This is not an attempt to offer the "correct answers", but rather is provided in order to allow the reader an opportunity to critically review the authors' thinking processes and to agree or disagree with the solutions.

Question 1. When does problematic behavior warrant the kind of powerful relatively untried intervention such as FWP? The wilderness orientation is a very powerful and intrusive approach. Families are placed in situations that are unfamiliar, that may be physically uncomfortable, and that may disrupt the family system to the point of emotional turmoil. There are many families that need some form of therapy but are still functioning at a high level, and therefore may not be appropriate for the FWP. I could be argued that one need haave a very good reason for putting a family into this sort of intrusive approach. Question 1 suggests that the behavior must warrant the intervention. If the behavior is extreme, then an intrusive intervention (FWP) can be justified.

The authors resolved Question 1 by limiting the participants in the FWP to families of adolescents who have been adjudicated delinquent. This decision was made for two reasons. First, behaviors of adolescents who have gone through the court system are extreme and have been untouched by the usual family/community resources. Second, there is documentation that a wilderness approach has been effective in working with a delinquent population (Kelly & Baer, 1968) and thus might also work well with the families of a deliquent population.

Question 2. Does the format of the FWP compromise the effectiveness of the wilderness approach? This is a complicated question that focuses on the use of weekly two-hour sessions as the time frame. Traditional wilderness programs usually involve expeditions several days in length. Certainly the FWP does not have the high impact status of this type of course design. However, effectiveness is a long-term issue that may not be totally dependent on level of impact. It is the degree to which the person or the family has integrated the learnings from the wilderness experience into the personality or system, respectively. A strength of the FWP , which is not available to most programs, is the ability to work with a family over the course of seven to nine months. The belief is that the continuous reintroduction of a wilderness experience will be successful in terms of overall integration.

Therefore, the efectiveness of the wilderness approach is not felt to be compromised by the format of FWP. This question, however, is open to research. The decision is one of program strategy that is based on sound theory and that is less disruptive to the family. This decision does not act as a resolution to program format questions, but is a response that allows the project to move forward. In fact, rather than acting as a solution, this strategy has raised other ethical concerns (See Question 3 and Question 4).

Question 3. Does the FWP format bring emotionally laden issues to the surface too quickly? A benefit of a longer expedition is that issues that are quickly raised can usually be settled to some degree within the time frame of the experience. This is in contrast to a verbal family therapy format in which a family may take several sessions to bring issues to the fore and in which the family members are much more in control of how quickly emotions surface. Within one session, the FWP instigates the expression of emotion for the family that may need to remain on hold for a week until the following session. This seems to be an unfortunate consequence of using an approach that perhaps is best suited for a several day experience within the time frame of a more traditional family therapy approach.

Problems do occur from the abrupt uncovering of family issues. There is less concern for the delinquent adolescent than for the family because the adolescent has professional care constantly available to help work through whatever issues arise. The family, on the other hand, returns home with problems still unresolved and with no immediate professional help.

The format of the FWP does seem to bring the issues to the surface too quickly in some instances. On occasion it has been necessary to adapt the traditional time frames a bit by spending more time with family members after a session in an effort to debrief, and by maintaining telephone contact throughout the week to be supportive to the family during particular stressful times. Thus far, this action has been a successful resolution to the issue.

Question 4. Is the power of the FWP too great? This question is similar to Question 3 except here we are discussing the technique and not the time frame. Many families are quite rigid and need a powerful technique, such as a wilderness approach, to achieve progressive change. The threat created by having a rigid structure manipulated, however, may be more than the family can handle and consequently they may attempt to obstruct treatment. For example, an adolescent may express intense anger stemming from family conflict by violently acting-out. The adolescent may find acting-out easier and preferable to discussing family issues in an open, honest way. If we force the issues to surface experientailly through the FWP, the adolescent will likely act-out or refuse to participate in treatment. In essence then, some families may become casualties to the power of the intervention by backing out of their commitment to the program.

However, stating that a therapeutic technique is too powerful is like stating that a dessert tastes too good. One must decide how powerful a technique to use, and when to use it. The choice of activities and the manner in which they are offered are critical, especially in rigid families. The therapist must carefully assess the coping ability and the flexibility of the family, and choose an intervention that has the highest likelihood of creating therapeutic progress without being overwhelming to the family system. The authors are becoming more aware of the importance of this choice as the work in the FWP may have been a contributing factor to the unsuccessful discharge of a youngster. (This will be discussed in more detail in the case history.)

Question 5. When is the most appropriate time to let the family know what it means to be in the FWP? Ethical guidelines are clear. People have the right to know in advance what the program entails. If this guideline were followed in strict measure, families would be told in the first meeting of the intention to take them up the side of a cliff, to have them do acrobatic stunts high in the trees, to take them down a raging river, etc. The FWP would also be a program with very few participants. Most of the families have relatively little exposure to the wilderness and would find high impact activities too threatening to contemplate. Therefore they are not initially informed of all the details of the high impact experiences.

The program, however, does have a procedure that is felt to safeguard the rights of the families. The action oriented approach of the FWP is described as is the fact that much of the therapy will be occurring outdoors. For more detailed information concerning initiatives and activities, the families must become engaged in the process of family therapy. The process is one of leading them from the easier activities to ones that are much more challenging. Prior to engaging in the activity all participants are trained in the safety measures, and the risks and the rules of each event are explained fully.

Families learn about FWP all throughout the time of their participation in the program. They are given the information as it directly affects their family work. Their rights to informed consent are further guaranteed by allowing them the freedom not to participate in a given activity. If a family refused to be involved in an activity, a more acceptable activity or possibly a verbal mode of family therapy would be utilized. Thus far there have been no families that have refused to cooperate.

Question 6. Does the delinquent adolescent have the right to say "no" to the FWP? The answer to this is complicated due to the unique pressures placed on the delinquent by the legal system. Most frequently, delinquents are admitted voluntarily to Housatonic Adolescent Hospital as a condition of probation. If they refuse to volunteer for treatment (which is their choice), then they are placed in a more restrictive setting. Part of accepting hospitalization is accepting the treatment the hospital offers and following the rules the hospital provides. If the delinquent adolescent refuses to cooperate with part or all of their treatment program, consequences which entail varying degrees of severity result. The hospital could go as far as to discharge the individual and return him or her to the more restrictive setting. Of course, the adolescent always maintains the right to sign out of the hospital and go to the more restrictive setting on their own. Typically, less severe consequences are given first in an effort to persuade the youngster to cooperate with treatment. There are many times when a delinquent adolescent will not participate in one form of treatment (e.g. individual therapy, FWP) but cooperates with the rest of hospital treatment. In a situation where there is partial compliance to treatment, the hospital makes the decision concerning discharge or consequence on a case by case basis. If the youngster refuses to participate in the FWP (Question 6) due to objections to the orientation, the hospital would make a decision about offering a more traditional approach. The adolescent, however, is not given the right to refuse family therapy.

Ethical guidelines state that the individual has the right not to participoate in treatment. They further state that when the individual is under the control of another person (eg. the delinquent in the hospital), there is a heightened responsibility to safeguard the individual's rights. This right is offered to the individual in an all or none fashion. To accept treatment is to participate in the entire hospital treatment program. Anything less is unacceptable, for then the adolescent would be dictating the process of treatment, and would likely resist the more threatening and more effective approaches. The adolescent can always make the decision to leave treatment if desired, but the legal pressures still remain.

Question 7. Is the FWP a research project? All participants in a research project need to be informed in advance that they are taking part in research. The only exception to the informed consent guideline is if advanced knowledge would distort the results of the research, and if the research is sufficiently important to justify including people without their knowledge. If the FWP is a research project, signed consent forms from each member of each family would need to be obtained.

The authors have interpreted the FWP, in consultation with the administration of the hospital, as a therapeutic-treatment program that has ongoing evaluation, not as a research project. The distinction here is a bit vague. A great deal of data has been collected on all members of the hospital's long-term unit in an effort to see if the FWP is an effective orientation of family therapy. In addition the authors are writing this article and are offering a presentation on the FWP. An article, a presentation, data collection -- all actions that resemble research. The distinction is based on the fact that the FWP evaluation is similar in practice to other hospital sponsored program evaluations that are done to ensure the effectiveness of treatment. The distinction is also based on the fact that there is no solid design. Research would involve a much cleaner experimental design with a pre-determined end point of the project. At present, the FWP is expected to be ongoing.

Question 8. When is it appropriate to disregard the treatment team? The FWP functions as one part of a treatment team whose strength and effectiveness is determined by the cooperativeness of its various parts. Consequently, working within the guidelines of the team is expected and is part of the agreement when accepting a family therapy assignment. Ethical standards argue that the agreement be honored by the therapists. There are times, however, when a therapist must do something different because a situation was not anticipated by the team. Such spontaneous adaptation of the treatment is a part of all of the team's components.

Disregarding the wishes of the team is an even stronger issue for the FWP. Much of the power of the FWP is in building in a consistency of experience over several weeks. This is the method the FWP utilizes to compensate for not having the high impact experience of a long expedition. If the FWP experience is interrupted too often, the effectiveness of the approach can be compromised. There may be times when the family therapist will need to decide which is more important, the needs of the team, or the need for keeping consistency of experience. The deicision is an ongoing one that is very important; to disregard totally either component is to sacrifice to some degree the quality of treatment.

Question 9. Is the FWP cost effective? This question cannot be answered yet. However, it must be recognized that the FWP is expensive in terms of money for equipment and additional personnel, and in terms of staff time. Traditional family therapy takes one or two therapists approximately one and one half hours per week, whereas the FWP has time and staff requirements that are much greater. Relatively few youngsters at the hospital have access to the FWP. Is the benefit for those who are in the program worth the loss of staff time that would otherwise be available to the other youngsters? Whether the FWP is financially a viable approach will be answered in a few years.

Case History

The following example is a case that was part of the FWP. It is offered here as a practical demonstration of Question 3 and Question 4.

R. S. is a 15 year old single, white male who had a long history of acting-out behaviors. His parents were divorced and had established close relationships with other people. R. S. claimed he hated his father and was petrified of him due to father's previous angry episodes. In contrast he saw his mother as a saint. Sessions were held with each parent and R. S. In straight verbal sessions, R. S. was not responsive to either parent in that he tended to withdraw into his own thoughts. In the experiential sessions, his relationship with his father was much more genuine, warm, and spontaneous than his relationship with his mother. Despite this, he continued to downgrade his relationship with his father and continued to upgrade the relationship with his mother. It was clear that emotions were being stirred in that R. S. was attempting, with hospital staff, to understand why his father was so interested in him, when his father had never shown concern before. On one occasion, R. S. worked with staff in a variety of modalities for several days in order to build up courage to confront his father. He spoke with his father very appropriately and assertively on several issues -- an interaction that was new for him. Eventually, R. S. stopped cooperating with treatment and eloped on a number of occasions. He became so disruptive that the hospital decided to no longer treat him and consequently he was returned to a more restrictive setting.

Although many factors enter into a youngster's change in behavior, the possible contributing factor of the power of the FWP cannot be overlooked. R. S. seemed to be acting out mother's bitterness towards the father by attempting to maintain a negative relationship with him. The possibility of becoming closer to father meant abandoning his mission for mother. The closeness of the relationship with the father that was being developed experientially was perhaps too threatenting in terms of the perceived cost of the relationship with his mother. In any event, R. S. abandoned the treatment process.

Interestingly, prior to R. S. backing out of treatment, his parents joined together into a much more effective parental system. They no longer undermined each others authority with R. S. and they were much less angry with each other. In fact, they supported each other and attempted to negotiate firmness and consistency in setting limits with their son. Therefore, when R. S. began to act out in treatment, his parents became stronger and more united. The more R.S. acted out, the stronger his parents became. When he was eventually sent to the more restrictive setting, both he and his parents were told that he could reapply to the hospital if his motivation was strong.

R. S. was not interested and was hoping one of his parents would rescue him from the restrictive setting. Together they refused to do this in an effort to place concentrated pressure on R. S. to reapply for treatment. This improvement of the parental subsystem was a significant gain in treatment.

Although R. S. is no longer in treatment, he is still being influenced by the effects of family therapy. Eventually the parents consistency and strength may overcome the stubborness of R. S. and may encourage him to seek treatment.

The ethical concern is that R. S. was in a treatment program and left unsuccessfully. Perhaps he was not ready for treatment or perhaps the format (Question 3) and the power (Question 4) of the FWP brought issues to the surface so quickly that he was overwhelmed. The question needs to be asked, if the issues had moved more slowly would R. S. still be in treatment?

Conclusion

This article has offered a description of the ethical questions that are part of the development of the FWP and a description of the ethical questions that have been raised as the program has been operating. The issues outlined here are specific to the FWP and were meant to show the sort of normal dilemnas that must be addressed in developing a program.

There is a temptation in setting up a program for one's creative need to be the sole determining factor. We all want to develop programs that are useful and exciting. However, it is important to raise the questions of ethics at the program's initial stages and to continue to raise these questions throughout the entire development and operation. A strong sense of ethics is an integral part of establishing the types of powerful programs that are best suited to help people in need. More and more, the programs that will be considered to be viable will be those that, in addition to all else, are also justified on ethical grounds.

In order for a program to work effectively, it must adhere to societal norms. If for no other reason, this point requires close attention to ethical considerations. Society expects that the rights of the individual will be maintained and that steps will be taken by the program or institution to ensure people are treated ethically. Quite simply, if we do not raise the ethical questions for ourselves, other people will bring them to our attention. If we do not monitor our activities on an ongoing basis, somewhere a hot issue will explode; and then we will find ourselves monitored by external sources. We will begin to lose some of the freedom and flexibility that we currently enjoy.

References

Chase, N. K. (1981). Outward Bound as an Adjunct to Therapy. Unpublished manuscript.

Kelly, F. J., & Baer, D. J. (1968). Outward Bound Schools as an Alternative to Institutionalization for Adolescent Delinquent Boys. Boston: Fandel Press, Inc.

Kimball, R. (1983). The Wilderness as Therapy. The Association for Experiential Education Journal, Winter., 1983, pp 6-8.

Kirkpatrick, T. K. (1983). Outward Bound as an Adunct to Family Therapy in the Treatment of Alcoholism. Unpublished manuscript.

Preparation of this article was supported in part by Connecticut Office of Policy and Management, Justice Planning Division Grant 8433434054X to the authors.

We gratefully acknowledge the support of Housatonic Adolescent Hospital, Temple Lodge #127 A. F. & A.M., and specifically David McDaniel, Leonard Suchotliff, Kimberly Wills and David Brumer for participation in the Family Wilderness Program.

Requests for reprints should be sent to Robert Creal or Nancy Florio who are now at the Housatonic Adolescent Hospital, P.O. Box W, Newton, CT 06470.

Robert Creal. Robert is co-director of the Family Wilderness Program at Housatonic Adolescent Hospital, Newtown, Connecticut for adjudicated youth and their parents. Robert has a PhD in clinical psychology and is a licensed psychologist with a private practice. He is on the Board of Directors of a youth home in New Haven, CT. Robert has worked with a variety of populations in general and therapeutic settings.

Nancy Florio. Nancy is a rehabilitation therapist and co-director of the Family Wilderness Program at Housatonic Adolescent Hospital, Newtown, Connecticut. Nancy has worked with a number of outdoor programs, including the Daryl Hall School and The Wilderness School. At the Wilderness School she facilitated the pilot alternative education program. She has had specialized training in marriage and family therapy and enjoys numerous outing sports.

9. Sexual Identity Crisis as a Contributing Cause of Juvenile Delinquency

by Howard Cohen

The question "what makes a child get in trouble with the law?" is difficult to answer. Some theorists suggest that socio-economic factors are the prime contributors to delinquent behavior (Dodder and Mitchell, 1980). R. Cloward and L. Ohlin (1960) argued that delinquency resulted from an adolescent's inability to achieve with appropriated values and behaviors. Despite differing theories as to the cause of delinquency most delinquents have a poorer sense of self-esteem than non-delinquents adolescents (Rosenberg and Rosenberg, 1978). Because low self-esteem is very common among delinquents it is important to examine the influences shaping an adolescent's self-concept. Lemke (1982), Massad (1981), and Wells (1980) all conducted studies which pointed out a very close tie between self-esteem and sexual identity, also referred to as a gender identity. Moreover, the results of these studies suggested that low self-esteem was frequently associated with an unacceptable or confused sexual identity. It follows, then, that delinquent youth with low self-esteem is likely, also, to be in conflict over his sexual identity; in other words, a sexual identity crisis.

That sexual identity is related to self-esteem and self-esteem is related to delinquent behavior implies a relationship among all three. This paper examines these relationships by first looking at environmental influences on the adolescent which effect the development of a sexual identity. Second, the relationship between gender identity and self-esteem is demonstrated. Third, clinical observations of sexual identity confusion in deviant male population are reviewed. Finally, this paper includes an examination of several therapeutic modalities currently in use.

It is necessary to define the terms sexual identity and crisis prior to analyzing its relationship to delinquent behavior. The term sexual identity refers to the degree to which an individual views him or her self as masculine or feminine (Kagan, 1962). Typical characteristics of masculinity are competitiveness, aggression, dominance, relational thinking, and intuitiveness (Pleck, 1981). By this definition sexual identity, regardless of one's actual sex, is the self-perception of these sex-role characteristics in one's self-concept.

The term crisis refers to a "necessary turning point, a crucial moment, when development must move one way or another" (Erickson, 1968, 16). Therefore, sexual identity crisis refers to a period in a person's development when he or she must make a crucial decision in terms of sexual self-perception.

One of the earliest environmental influences on the development of a sexual identity occurs in the first few years of a boy's life. This is the strong attachment that he makes with his mother. She provides the essential life supporting elements. She also acts as the boy's first role model. In contrast, the father figure tends to prefer work responsibilities over those of child rearing (Pleck, 1981). During these early years of a boy's life feminine traits of the mother figure dominate.

However, as the boy grows older societal sex-role expectations become more prevalent. Growing up includes instruction, contrary to the mother figure example, in the appropriate behavior of his gender. He learns that "big boys don't cry", the art of fighting, the importance of competitive sports and many other ways to express his masculinity. Often these sex appropriate behaviors clash with those of the mother figure. Indeed, despite the early influence of the mother figure the boy endeavors to identify with the father figure (Tolson, 1977). Furthermore, societal expectations pressure the boy into emulating the father figure's behavior despite the fact that it may be painful, or at least paradoxical (Tolson, 1977).

There are two principle environmental influences which effect the development of the adolescent's sexual identity. The first is the conflict between the primary sex-role models represented by the mother figure and the father figure. The second influence is the pressure of social expectations to manifest appropriate sex-type behavior.

In addition to these external pressures the adolescent must also cope with the changes brought on by puberty. This is a powerful experience evoking strong emotions which are suppressed by the adolescent because it is considered unmanly to express feelings (Muzafer and Muzafer, 1965). This combination of innate psychological needs, biological changes, situational adaptation, and a need for social approval puts tremendous pressure on the adolescent (Pleck, 1981). Often this socially induced stress, coupled with puberty, leads to frustration, anger, lowering of self-esteem, and eventually delinquency (Covington, 1982).

Since all adolescents experience puberty as well as the other pressures there must be other reasons why this stress results in delinquent behavior in some boys and not others. The answer lies in a series of studies which tested the relationship between sexual identity and self-esteem. Lemke (1982), Massad (1981) and Wells (1980) all found that adolescents with measured high self-esteem were either strongly masculine or strongly androgynous. Predictably, the students with the lowest self-esteem were those who tested either strongly feminine or all masculine. This is consistent with society"s proclivity towards masculinity and K. Wells' (1980) findings that masculinity untempered by femininity fosters inappropriate manifestations of masculine characteristics. Moreover, Howard Kaplan (1978)suggested that predelinquent boys with low self-esteem were attracted to sub-culture groups, i.e. delinquency, because they represented an extreme expression of masculine traits, as predicted by K. Wells (1980). Furthermore, entrance into a sub-culture group has the demonstrable effect of bolstering a delinquent's self-esteem (Kaplan, 1978).

It follows from these studies that low self-esteem results, in part, from an unsatisfactory sexual identity. Psychotherapist R. M. Gonzalaz's clinical work with adolescent males addicted to hallucinogenic drugs sheds much light on the interrelatedness of low self-esteem, sexual identity, and delinquent behavior (1979). He discovered a pattern among adolescent drug users addicted to hallucinogenic drugs to choose these drugs in order to suppress homosexual fantasies. And, earlier works clearly indicate that the choice of drug used by adolescent addicts is central to its use and not an accident (Kaplan, E. H. and Wieder, H, 1969). Clearly, choosing to become addicted to a drug in order to suppress a sexual fantasy indicates an unresolved conflict, purporting to a sexual identity crisis.

Clinical observations of adult males in counseling for the use of violence against women indicate that low self-esteem and confusion over sex-role expectations are important issues (Norberg, personal communication, 1984). These men, not unlike juvenile delinquents, acted out inappropriate behavior under the stress of low self-esteem and sexual identity confusion.

Treatment for delinquent males takes several forms. Drug therapy and psychoanalysis approach the adolescent from the perspective that the problem lies within the boy. Group therapy and family therapy address the adolescent's environment as well as his behavior. No currently existing therapy focuses primarily on sexual identity. However, group therapy and family therapy are easily modified to include sexual identity development.

The first type of therapy considered is drug therapy. Though not commonly used exclusively for delinquent behavior, it has had demonstrable positive short term effects (Scoufe, 1982). However, Scoufe, pointed out, there is little known about the long term effects and it is very difficult to monitor the effects of non prescribed drugs such as alcohol, caffeine, and marijuana. Finally, because of a lack of critical analysis of the little existing information there is just too little known to justify the use of drug therapy, concluded Scoufe.

Psychoanalytical therapy, such as that used by Gonzalaz (1978), can be effective for resolving suppressed conflicts. Generally, however, the psychoanalytical movement tends to disregard the sexual changes occurring within the adolescent as nothing more than bodily sensations (Muzafer and Muzafer, 1965). As a result, psychoanalytical treatment of the adolescent delinquent is not readily considered as practical. On another level, such treatment is often prohibitively expensive and time consuming. It is important, nonetheless, for the adolescent to resolve sex-role conflicts from early childhood in order to facilitate social adjustment later on.

Drug therapy and psychoanalysis imply that the source of the delinquent's problem is solely within the boy. It is obvious, though, that external pressures play an important role in influencing self-concept and self-esteem. Therefore, it follows that therapy for delinquent behavior must also deal with the adolescent's social milieu. Both group therapy and family therapy include dealing with the boy's environment.

Group therapy is the most common modality of therapy for delinquent males. It is used in places where the boys are incarcerated, outdoor stress/challenge programs, and school settings. Group therapy encourages leadership from a peer level. However, it also allows for experimentation by the counselor in pursuit of the most effective therapeutic techniques. More importantly, the group provides a social setting where a delinquent can build self-esteem through peer interaction. For example, a delinquent boy may be able to offer helpful insights to another group member based on his personal experiences. Thus, group therapy centers on the individual offering attention, guidance, and respect when it is deserved.

Family therapy is often used in conjunction with group therapy. The special advantage of family therapy is that it incorporates the adolescent's primary support system into therapy as well. It focuses not only on the boy's delinquent behavior, but also on the environmental influences which effect his life. In addition, the family becomes an essential source of positive attention and respect as the adolescent struggles to bolster his self-esteem.

There are two principle drawbacks to family therapy. In some cases the family either does not care or does not exist (Edgewood Children"s Home, personal communication, 1984). And the problems of some families are so severe that they are not in a position to offer any help. Despite these two drawbacks family therapy is considered a very positive therapeutic modality.

As more work is done to identify sexual confusion specific therapies will be developed. Currently, group therapy and family therapy are the most adaptable for concentrating on sexual identity development. One very simple way that they can be adapted is to include discussions on sex role expectations and other issues pertaining to sex roles (Raven, 1984). Another important area where these therapies can address sex role expectations is in easing the restrictions which society places on specific sex type behaviors such as crying or expression of feelings. The greater the therapist's self awareness of sex role expectations and their debilitating effects the more he or she can raise it as an issue with clients.

Societal propensities to interpret sex role behavior as exclusively masculine of feminine create narrow and restrictive limits of behavior (Gilbert, 1981). Indeed, most well adjusted people are more androgynous than one or the other sex stereotype. But to the adolescent, failure to cope within the narrow limits of sex role expectations can lead to sexual identity confusion. As the pressure to develop an acceptable self-concept increases so does the level of frustration and confusion. The combination of external and internal pressures often has a deleterious effect on the adolescent's self-esteem. Without intervention to bolster his self-esteem the boy is likely to seek out a supportive but delinquent sub-culture group.

To be sure, the influences on self-esteem and delinquent behavior are very complex. To identify any one particular factor as the necessary condition for delinquency, if it exists, requires extensive longitudinal studies. The urgency of rehabilitating delinquent adolescents, however, can not wait for the results of these studies. Therefore, therapy for delinquency must be flexible and open to new ideas, particularly with respect to societal changes. Joseph Pleck in his book The Myth of Masculinity, maintains "the average American male may not yet be aware that he is in crisis" (27, 1981). Furthermore, he believes that society is changing in a way in which the male role is going to be strongly effected. Evidence of this crisis is already appearing among adolescent males, particularly delinquents.

The sexual identity crisis affects each of us in experiential oriented programs. The ethics, the moral principles or values with which we facilitate groups and affect change in an individual's life is central to the sexual identity crisis. Each leader/instructor, educator, and program director must, when appropriate, incorporate the underlying principles identified in this paper.

References

Cloward, R. and Ohlin, L. Delinquency and Opportunity. New York: Free Press, 1960.

Cohen, A. Delinquent Boys. Glencoe Il: Free Press, 1955.

Covington, J. Deviation and Age. Journal of Youth and Adolescence , 1982, 11,329-244.

Dodder, R. and Mitchell, J. An examination of types of delinquency through path analysis. Journal of Youth and Adolescence, 1980,9, 239-248.

Erikson, E. Identity youth and Crisis. New York: W.W. Norton & Co., Inc., 1968.

______. Childhood and Society. New York: W.W. Norton & Co., Inc., 1950.

Gilbert, L. Towards Mental Health: the benefits of psychological Androgyny. Professional Psychology; Sex Roles, Equality and Mental Health, 1981, 12, 1235-1240.

Gonzalaz, R. Hallucinogenic dependency as a defense against homosexual fantasies. Journal of Youth and Adolescence, 1979, 8, 63-71.

Kagan, J. The child's sex role classification of school objects. Child Development, 1964, 35, 1051-1056.

Kaplan, E. and Wieder H. Drug use in adolescence, psychodynamic meaning and pharacogenic effect. Psycho-analytical Studies of the Child, 1969, 24, 399-431.

Lemke, L. The impact of sex-role orientation on self-esteem in early adolescence. Child Development, 1982, 53, 1530-1535

Massad, C. Sex role identity and adjustment during adolescence. Child Development, 1981,52, 1290-1297.

Muzafer, C. and Muzafer, S. Problems of Youth: Transition to Adulthood in a Changing World. Chicago: Penn. St. University, 1965.

Pleck, J. The Myth of Masculinity. Cambridge, MA: The M.I.T. Press, 1981.

Rosenberg, F. and Rosenberg, M. Self-esteem and delinquency. Journal of Youth and Adolescene, 1978, 7, 279-291.

Scoufe, L. Drug treatment of children with behavior problems. In F. Horowitz (Ed.). Review of Child Development Research (vol. 4). Chicago and London: University of Chicago Press, 1982.

Tolson, A. The Limits of Masculine Identity and Feminine Liberation. Harper and Row, 1977.

Wells, K. Gender-role identity and psychological adjustment in Adolescence. Journal of Youth and Development, 1980, 9, 59-74.

HOWARD COHEN. Howard Cohen has been instructor and course director at Hurricane Island Outward Bound School in Maine for six years. He has worked with delinquent youth for five years in outdoor settings. Howard worked for two years as group facilitator and educator with RAVEN (Rape and Violence END NOW), a program working with men who have been violent with their partners. Howard is an avid outdoor enthusiast and enjoys all of the outdoor high adventure pursuits.

10. Just Maybe, That Isn't What it Means to be Disabled: Two Perspectives On Professionalism, Values and Ethics

by Homer Page & Marci Carpenter

The authors wish to draw out two very different and often conflicting approaches to work with persons with disabilities. These two perspectives are currently being implemented in rehabilitation programs, educational settings, and even in outdoor programs, as the examples cited in this paper will attempt to demonstrate. It is the thesis that these two perspectives, which shall be called the Compensation And the Transcendence perspectives, are grounded in very different understandings of professionalism, values, and ethics. At bottom they reflect a very different view of human growth and development, especially as it relates to persons with disabilities.

The terms compensation and transcendence have been chosen to identify the two broad perspectives very carefully. During the school reform agitation of the '60s and '70s compensatory education was one of the most discussed proposals. It referred to a strategy aimed at helping children from educationally deprived backgrounds to compensate for their deficits. Headstart may be the most successful of these strategies, but most of them were trivial. The busload of black children visiting the art museum or model farm are typical metaphors for this approach. Cultural enrichment, after school and summer programs, or volunteer tutoring seldom made any difference. The authors believe they know why.

The human being is not a collection of parts. One cannot insert a new software package and get a new performance. Ego psychology, as deveoped by David Rapaport, and especially by Erik Erikson, has postulated the concept of the transcendent ego. It is as the individual develops the capacity for transcendence that a healthy, mature personality comes into being.

The transcendent ego integrates the experience of the individual into larger patterns of meaning, manages the libidinal drives, and mediates and evaluates the claim of the super ego. The practitioners of the compensatory perspective fail to engage the emerging transcendent ego of those with whom they work, and, above all, they do not cultivate the growth of this essential personality structure within their students or clients. The authors believe this is why the compensatory approach has so little to show for its efforts.

A more detailed discussion of the compensatory and transcendence perspectives will now follow.

I. Two perspectives in Work with Disabled Persons

I. Compensation

The first perspective shall be called Compensation. This approach can be characterized by a program that serves disabled students on a college campus. The campus is near a busy street. The program director does all he can to prevent blind students from crossing this street, and especially from taking housing that would cause them to regularly cross it to get to campus. In this case, blindness is viewed as a significant deficit. In his view, the only adequate compensation for blindness is a sighted guide, or, lacking that, the only alternative is to avoid the street entirely. The same program compensates for a student's blindness by fitting him/her out with a letter that he/she is to present to each professor that says, "Hello, I am blind." Faculty members are encouraged to take any questions that they may have about the student to the

Disabled Students' Office. Readers are found, and assigned to the student. If the student does not object to this type of service, all is well. However, if the student feels over-served, and asks for more independence, he/she is considered to have a chip on his/her shoulder, to be a troulbemaker, and to be unwilling to accept his/her disability.

The beginning point for the compensation model is the deficit of the disabled person. The strategy for service is to find those human and technological aids that will allow the disabled client to compensate for the loss created by his/her disability. The disability always represents a loss. The disabled person cannot ever be quite whole. The aids are always needed to complete the whole person. Wholeness, in this perspective, is viewed as the sum total of the mental and physical functioning parts of the individual. Since the disabled person is, by definition, impaired in some of those parts, the sum total can never add up to make a whole person.

B. Transcendence

Transcendence is a concept with which many may have only a vague acquaintance. Let us try to clarigy its meaning. It means to us in this context that the starting point for considering a disabled person is the centered self.

Tim Nugent, one of the early founders of programs that serve disabled students on college and university campuses, tells of two students with whom he worked at the University of Illinois. Both were quadriplegic. Their disabilities were quite similar. One learned to dress himself, to transfer from bed to wheelchair, and to otherwise perform independently many of the tasks of daily living. The other student never did master these skills. The one with independent skills committed suicide, while his peer went on to become the head of a major medical program in a large hospital. The one successfully mastered the details of his personal care. He had compensated for his loss, but he was never able to establish an acceptable integrated sense of self. The other man did become a whole person. He transcended the severe disability that he had, and established himself as a whole centered person. He used personal aids, but he managed them. He was in control.

The transcendence perspective begins with the personhood of the individual. It seeks to work with the disabled person so that he/she can achieve personal control of those human and technical aids that are necessary for everyday living. The goal is for the disabled person to become the manager of those services that he/she requires. The strategy is one of teaching, encouraging, increasing levels of personal responsibility, and counseling the disabled client to grapple with the broader existential issues of life. The disabled person, in this perspective, is understood to be a person who happens to have a disability. That disability can, in fact, be the source of personal growth and maturity. The individual can well be more mature and whole because of the disability than he/she may have otherwise been.

II. Professionalism

Within both the compensation and the transcendence perspectives leadership and professional direction have a very high regard. However, each perspective holds a very different understanding of this crucial program dimension.

A. The Compensation Perspective

Professionalism is a watch-word of the compensation perspective.

Appropriate credentials, demonstrated technical competence, and paper accountability are standard ways of measuring professionalism and ensuring its maintenance within a program.

This style of professionalism fits micely with the deficit view of disability. The technically skilled professional provides the assistance that the disabled person needs to compensate for his/her loss. This assistance requires specialized training, and only the professional can provide it.

Cane travel is a case in point. The AER has established a certification process whereby qualified professionals may be approved to teach cane travel to blind clients. Among the requirements that an applicant must fulfill is the completion of a Master's degree in Parapathology. Such a degree is supposed to prepare its holder to teach the highly technical skill of long cane travel to his/her blind clients. It is also supposed to prepare its holder to handle all of the psychological problems that the blind client may display in facing the task of learning to travel independently. The professionalization of the teaching of cane travel has limited the supply of persons available to work with blind clients who need instruction. It has also created the myth that cane travel is extremely difficult. The justification of a Master's level degree as a necessary credential depends on the continuation of the belief that blindness creates a severe deficit, and that this deficit can only be overcome by the assistance of the most highly skilled professional assistance.

Parents of disabled children are especially likely to turn to thee professionals for help. This does not always provide the results that are promised. Recently one of the authors was interviewing a Child Psychologist on the topic of sibling reactions to having a disabled child in the family. He volunteered that he was the father of a daughter who has a slight hearing loss. Although both he and his wife are professional persons, they almost turned their daughter into a severely disabled person by believing their professional colleagues, who told them that their baby was severely disabled, and probably developmentally disabled. They were encouraged to seek out and depend upon professional help. They discovered in time that the child was only mildly disabled, but clearly the professional medical, educational, and rehabilitation establishment had a vested interest in asserting its claim to expert knowledge in handling the problems of this disabled child.

Robert Scott, writing in his will-known book, The Making of Blind Men,1 argues that the competition among agencies serving the blind for the limited number of clients that are available forces those agencies to develop a strong tendency toward keeping clients in a state of dependency by providing services that generate a semi-institutional relationship between clients and agencies. These agencies employ well-trained professionals who are schooled in the techniques of compensating for the deficits of their clients.

The professional standards and the professioal ethos of the Compensation Perspective are those of the large bureaucracy, It is an institutionalized and organized definition of professionalism that motivates the men and women who work within this perspective. It is a source of positive self-identity for them, as well as often a burden. This bureaucratic view of professionalism requires a growing amount of paperwork, of struggle with ever more complex rules and regulations promulgated in the name of fairness or simplicity, and of a growing consumer movement that is challenging the very claim that they possess special expertise that qualifies them to be considered professionals in any meaningful sinse of the word. The concept of professioalism, and the men and women who claim to qualify as professionals, are each in a state of crisis in the field of work with disabled persons.

B. Professionalism in the Transcendence Perspective

Leadership and knowledge are highly valued within the Transcendence Perspective, but the source of this knowledge is differently located than in the Compensation Perspective. Personal knowledge, experience, and charisma replace school-earned credentials, technical experise, and authority based on expert knowledge.

The program leader within the Transcendental Perspective should, above all, be a good role model for the disabled persons with whom he/she works. The leader should be an effective teacher and motivator. He/she should have insights into the way in which struggling clients can use technical aids to solve problems, but more importantly the leader's insight should help the client to develop problem-solving and management skills, and should assist the client to confront those self-limiting attitudes towards oneself that are grounded in the client's attempt to cope with his/her disability.

The issue of cane travel by blind persons is instructive, The compensation pro-actitioners consider cane travel to be a highly technical skill which requires an advanced degree on the part of the teacher. However, the view from within the Transcendence Perspective is quite different. The cane travel instructor is viewed more as a facilitator. He/she seeks to teach some relatively simple techniques, and then convince the client to take charge of his/her own travel. Successful travel is more closely related to the level of self-confidence possessed by the traveler. It requires the traveler to use common sense, to have enough self-acceptance not to be embarrassed by actively using a long white cane, and to believe that his/her blindness is not a severe limitation to independent travel.

The person teaching cane travel within the Transcendence Perspective seeks to teach mobility and orientation techniques, but more importantly seeks to change the way that the blind client thinks about himself/herself. The client must move from a position of dependence on others to one of independence. Travel depends on the blind client taking control of his/her own life, developing places where one wants to go, and not wanting to depend on others to get there. It is only as a strong self emerges that technical skills become meaningful. It is not compensation for a deficit but the growth of a transcendent self, that permits successful education and rehabilitation to occur.

The understanding of the professional role is quite different in these two perspectives. Each has been criticized for attempting to control the client; one because it claims to know what is best for the client, the other because it would make the client over in its own image. These criticisms point to the very differnt leadership styles that exist within each perspective, One is bureaucratic, The other is charismatic. Each may have its excesses. Each may allow for individual growth and freedom. We now turn to an examination of how each perspective views growth and freedom in work with disabled persons.

III. The Problem of Values in the Two Perspectives

Growth and freedom are concepts that drive us back to fundamental values concerning the meaning of life and the human enterprise. Each perspective embodies its own unique set of concepts regarding these basic values. We can better understand the two perspectivces when we grasp their basic values.

A. Growth and Freedom in the Compensation Perspective

It is the expectations that each perspective contemplates for the lives of disabled persons that reveal the bsic values of that perspective. The Compesation approach looks for technical solutions by which deficits may be overcome. Since those solutions are never quite as good as the real thing, the disabled person is not expected to be quite a fully competent person. Growth is viewed as mastery, and freedom becomes adjustment to tone's physical and social limitiations.

The authors work with a young woman who has just graduated from the Business School of the University of Colorado at Boulder in the field of Accounting. She has a good deal of functional vision, and has been a very successful student throughout her college career. During her junior year, her vocational rehabilitation counselor advised her to leave her college program and enter a computer programing course for the handicapped that was offered in conjunction with a local community college. The counselor expressed doubt that the student would be able to work in her chosen field. Fortunately, the student rejected the advice of the counselor, and, additionally, she refected the negative assessment of her career potential, which she had received from the counselor.

The situation just narrated is not atypical. The professional who make such suggestions are not bad people, but they are conditioned by their beliefs and values. They believe that they work in a profession which deals with special populations, and that as a special population disabled persons have different conditions under which they must lead their lives than do able-bodied persons. Growth toward the achievement of goals appropriate to talented able-bodied persons is viewed as being seriously misleading and ultimately unrealistic. The exercise of freedom in striving for higher levels of personal achievement or choosing one's own career is viewed as wasteful of public resources, willful, and finally, setting oneself up for failure.

B. Growth and Freedom in the Transcendence Perspective

Within this perspective, growth is undestood to be progress toward full existential personhood. Freedom is viewed as the full management of one's life within the network of mature obligations and opportunities that surround a whole person.

In a film entitled, "We Know Who We Are,"2 produced by the National Federation of the Blind in 1977, Kenneth Jernigan, the then Director of the Iowa Commission for the Blind, said, "We are not a skilled factory. We are an attitude factory." This film explores the values that underlie what we have called the Transcendence Perspective. It follows three students at the Iowa Commission through their rehabilitation program. While students are taught, the purpose of these activities is to help the students toward greater ownership of their own lives.

The growth of each of the three is charted as they struggle with fears of travel, water-skiing, and wood-working shop machinery. The deeper fears of supporting a family and risking the commitment to succeed are also chronicled. The steady growth of these three is marked by a growing self-awareness of the way in which attitudes that they had held toward blindness had limited their own expectations of what life could be for them.

The title of the film, "We Know Who We Are," speaks to the concepts of growth and freedom which underlie the Transecndence Perspective. It makes a statement about the end of all growth processes. The end should be the achievement of genuine self-knowledge. Freedom is the condition of internal and external acceptance that allows the empowered individual to carry out his/her designs.

Where the Compensation Perspective emphasizes mastery of skills and personal adjustment as its goals for successful living for the disabled person, the ends of growth and freedom contemplated by those who work within the Transcendental Perspective emphasize the struggle to establish oneself as fully human. The disabled person must struggle with the same existential problems of meaning and responsibility as do able-bodied persons.

IV. Ethical Issues Within the Two Perspectives

Each perspective has its own sincerely held ethical beliefs. We have often seen confusion and misunderstanding between persons grounded in the two different perspectives over issues that, to one or the other side, involved a breach of ethical conduct, while the other party saw no problem at all. These ethical differences can best be understood in the context of the underlying values and concepts of professionalism that provide the content for the two perspectives. The following discussion of ethical issues should be placed in this larger context.

A. Ethical Issues Within the Compensation Perspective

Two types of ethical issues present themselves within this perspective. They are those issues that involve client rights, especially as defined under federal legislation, and second, there are those issues that involve the client/counselor or professioanl relationship.

With the enactment of federal legislation that defined the rights of handicapped persons who are recieving services under the terms of the various programs that receive funding through this legislation, professionals are now under the legal obligation to ensure that client rights, as defined, are respected. These rights involve a plan for services, the right to appeal the decision of the professional service provider, and other specific service guarantees. Professionals who know this legislation, and find complying with its stipulations to be burdensome, are often tempted to ignore some or all of the legislative requirements. It is a major ethical demand that clients rights be acknowledged, and that clients are allowed to fully know and exercise their rights.

Second, the client/counselor or professional relationship must be established and maintained. The established ethical safeguards must be adhered to. The professional must not use his/her position of power to exploit or unduly influence the client. The professional shall use his/her knowledge and resources to develop the most appropriate set of services for each individual client, and the professional must respect the privacy and confidentiality of communications with the client.

B. Ethical Issues Within the Transcendence Perspective

While those who work within the Transcendence Perspective regard the issues of client rights and professional client relationship to be very important, their attitude is that these issues should be taken for granted as ethical problems, and other more substance oriented issues should be ones that are placed at the center of the ethical discussion concerning work with disabaled persons. These new ethical issues can be categorized as issues that are oriented toward the outcome of educational and rehabilitation programs. Here we come to the real conflict. The style and training of the compensation-oriented professionals prepare them to deliver a particular type of service. Those who work within the Transcendence Perspective believe that they know a better way to work with persons with disabilities. They believe that the results which they get are better, and they believe that it is unethical to have access to a more effective way of working with persons with disabilities, and then to refuse to use it.

The proponents of the Transcendence Perspective want to see graduates of educational and rehabilitation programs who are skilled in the use of adaptive techniques, confident about their future, in cintrol of the management of their own lives, and ready and able to successfully move to the next phase of their life. They ask a lot, and believe such a vision is only realizable within the Transcendence Perspective.

Concluding Remarks

Two perspectives on work with disabled persons are now in competition and conflict. We have called these two perspectives the Compensation approach and the Transcendence approach. The one is the established mode of work with the disabled population. The other presses for reform. We have sought to characterize and clarify these two perspectives in hope that conceptual clarity about their differences may help us to somewhat better understand the current disorganization in this field.

The authors are not neutral in this debate. We are firmly committed to the Transcendence Perspective. In these final paragraphs we wish to suggest what it might mean to work with disabled persons if the Transcendence Perspective were to be followed in the shaping of programs that serve disabled people.

The first and most important changes would occur in the higher educational pre-professional training programs that prepare special education teachers and rehabilitation workers. More effective humanistic models would replace the outdated and ineffective behavioralist approaches. Students would experience a process whereby their negative attitudes toward the potential of disabled persons would be examined, and experiences capable of introducing new attitudes would be structured. Academic and experiential activities that foster the development of role modeling and leadership skill would be introduced into the curriculum.

Educational settings would emphasize a much greater connection between the adult world and the school. Disabled children would receive training in the use of a wide range of adaptive techniques and devices. Disabled adults would be integrated into the curriculum. Students would participate in a wide variety of transition programs, ranging from career education to volunteer work experience, to consumer education. Education would anticipate normal adult roles for disabled children.

Rehabilitation programs would concentrate more on the development of the higher cognitive skills of management and problem solving. Experiences which permit success would be an early part of the rehabilitation process. The teaching of specific adaptive skills would be tied to tasks that the rehabilitation client wanted to perform. Individual and group counseling, discussions, and tutorial sessions dealing with one's disablilty in the light of life's challenges and opportunities would become a part of each client's rehabilitation program. A great deal of interaction with the larger communtiy would be initiated. Each student would be asked to take on a growing degree of responsibility for his/her own rehabilitation as the process progressed.

The education and rehabilitation of disabaled persons is now in a state of crisis. Put simply, it isn't working very well. We believe this is because the vast majority of established programs and professionals operate within a concept of professionalism, a set of values, and an ethical code that are inadequate to the task at hand. We have offered an alternative. It is our experience that the alternative does work.

References

Erik Erkson, Insight and Responsibility, New York: W.W. Norton, 1984.

Frank W. Lutz, Toward Improved Urban Education, C.A. Jones, 1970.

David Rapaport, The Structure of Psychoanalytic Theory, Universities Press, 1960.

Homer Page and Kennan Cole, "Growing Up Blind. "Is There Anyone Like Me Who Can Help?" The Journal of Experiential Education, The Association for Experiential Education, Boulder, Colo., Summer 1986.

Caroly l. Vash, The Psychology of Disablility, Springer Publishing Co.,1981.

HOMER PAGE. Homer Page directs the Office of Serves to Disabled Students at the University of Colorado at Boulder. He also teaches in the Graduate program in the College of Education. During 1986-87 he will direct the PROBE program, a problem-based alternative teacher certification program. He serves as Boulder's Deputy Mayor, directs Handicapped Media Inc., and is First Vice President of the National Federation of the Blind of Colorado. Dr. Page holds defrees from the University of Missouri, Colgate-Rochester Divinity School, and he receved his Doctorate from the University of Chicago. He enjoys the mountains and open space around Boulder, and frequently takes advantage of the Colorado out-of-doors. He is also an interested Denver Bronco fan. Homer Page has been blind from birth. He is now writing more about his own experiences as a blind person and those of his friends.

MARCI CARPENTER. Marci Carpenter is the Assistant Director of the Office of Services to Disabled Students at the University of Colorado, Boulder. She also works as Administrative Assistant for Handicapped Media Inc. She is the Boulder Chapter President of the National Federation of the Blind of Colorado. Marci is 26 years old, and has been blind since birth. She has worked with people of all ages. She enjoys hiking, and has conducted several outdoor activities with blind persons in the Boulder area.